JUDGE ERNEST J. MILLINGTON
President, The American Baptist Publication Society, 1938 - 1939

BERKELEY BAPTIST DIVINITY SCHOOL LIBRARY

ADULT LEADER

A Journal of Christian Education and Church Work

Vol. XIV SEPTEMBER, 1938 No. 9

THE AMERICAN BAPTIST PUBLICATION SOCIETY
1701-1703 Chestnut Street, Philadelphia, Pa.

RALLY DAY INVITATION POST-CARDS

What better way is there of securing a full attendance of the school on Rally Day than by mailing or delivering these inexpensive post-cards to every scholar from the Cradle Roll Department to the Adult Bible Class and Home Department? Especially to those who have been irregular in attendance. A Bible verse is shown on each design.

All cards have appropriate invitations on the address side with space for filling in the name of the Sunday school, and the time of the Rally Day service, and for the signature of the superintendent or teacher.

We are going to be present
Rally Day-Next Sunday
Are You?
"Even a child is known by his doings, whether his work be pure, and whether it be right" Prov. 20
R.D.303

No. 1930. *For Cradle Roll and Nursery Departments.* A group of two- and three-year-old children on a lawn. Two are on a rug playing with a dog while the other watches. *Slogan:* Next Sunday is Rally Day for Baby, Too. *Text:* "We love him, because he first loved us" (1 John 4: 19).

NEXT SUNDAY IS RALLY DAY
Here comes the Color Guard,
Right along your way!
Salute our sign, and fall in line,
To march for Rally Day!
In the name of our God we will set up our banners" Ps. 20:5
R.D.301

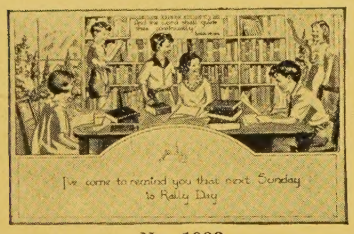
No. 301. *For Beginners Department.* A boy and girl representing the "Color Guard" and carrying a Christian flag and bringing a message "Coming right along your way asking that YOU fall in line for Rally Day." *Text:* "In the name of our God we will set up our banners" (Ps. 20:5).

Rally Day
Come
Next Sunday
God calls us all, to His work today
He asks us all, to respond and obey
But the only way to obey this call
Is for each to be part of that chosen all
"Be ye doers of the word and not hearers only" James 1:22
R.D.306

No. 303. *For Primary and Junior Departments.* A group of attractive boys and girls announce, "We are Going to Be Present —Rally Day—Next Sunday. Are You?" *Text:* "Even a child is known by his doings, whether his work be pure, and whether it be right" (Prov. 20: 11).

"O come let us worship and bow down, let us kneel before the Lord our Maker"
RALLY WITH US
NEXT SUNDAY
After summer's long vacation,
Comes this welcome invitation.
We request, most earnestly
The pleasure of your company.
on
at
R.D.304

No. 304. *For Primary and Junior Departments.* With scenic panel added to the bright picture which the children present and made further effective by the message: "After Summer's long Vacation comes a Welcome Invitation. We request most earnestly the pleasure of your company." *Text:* "O come let us worship and bow down, let us kneel before the Lord our Maker" (Ps. 95: 6).



No. 1933

No. 1933. *For Junior Department.* An interior of a library with young people sitting around the table looking at books. In a doorway the girl who has just entered says: "I've come to remind you that next Sunday is Rally Day." *Text:* "And the Lord shall guide thee continually" (Isa. 58: 11).

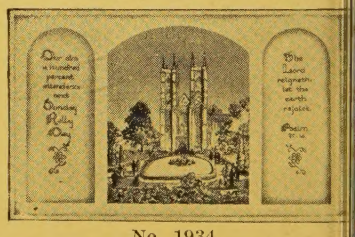
No. 306. *For Young People and Adult Departments.* An excellent general invitation with a religious message and design. The message is a reminder that God calls "all" to his work today and that the only way to obey the call is for each to be part of that chosen "all" on Rally Day. *Text:* "Be ye doers of the word and not hearers only" (James 1: 22).

No. 1930

No. 1844

No. 1934. *For General Use.* In the center of the design is a large church with lawn sloping down in front. The paths lead up both sides. People of all ages are approaching the church. *Slogan:* Our aim a hundred percent attendance next Sunday—Rally Day. *Text:* "The Lord reigneth; let the earth rejoice" (Ps. 97: 1).

No. 1844. *A Reopening Card.* This general design can be used for any grade in the school. *Text:* "I will instruct thee and teach thee in the way which thou shalt go" (Ps. 32: 8).



No. 1934

20 cents a dozen. $1.25 a hundred. Assorted as Desired. Order by Number

THE AMERICAN BAPTIST PUBLICATION SOCIETY

1701-1703 Chestnut Street, Philadelphia

72 E. Randolph Street, Chicago
313 W. Third Street, Los Angeles
Order from Our Nearest House

1107 McGee Street, Kansas City
Tax Must be Added in States where Sales Tax is in Force

505 Washington Mutual Bldg., Seattl
498 Eglinton Avenue, West, Toronto
Duty Extra in Canad

ADULT LEADER

ol. XIV | SEPTEMBER, 1938 | No. 9

MILES W. SMITH
Editor-in-Chief Sunday School Publications

MITCHELL BRONK
Editor of ADULT LEADER

THE AMERICAN BAPTIST PUBLICATION SOCIETY
OWEN C. BROWN, Executive Secretary ELVIN L. RUTH, Treasurer HARVEY E. CRESSMAN, Business Manager
1701-1703 Chestnut Street, Philadelphia, Pa.
Boston Chicago Los Angeles Kansas City Seattle Toronto

Entered as second-class matter December 7, 1917, at the post-office at Philadelphia, Pa., under Act of March 3, 1879. Acceptance mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.

PRICES: Single copy, $1.00 per year; in quantities, 20 cents per quarter, 80 cents per year. PRINTED IN U. S. A.

Some Writers

IN THIS NUMBER

DNEY W. POWELL is pastor of the First Baptist Church of Elgin. is president of the Board of Trustees the Northern Baptist Theological ninary. Doctor Powell is a regular tributor to ADULT LEADER and *Adult ss.* NORRIS L. TIBBETTS is minister the Hyde Park Baptist Church. He a graduate of Harvard University Union Theological Seminary. He a trustee of Shurtleff College and nember of the Board of Education the Northern Baptist Convention. HARVEY MORSE is a layman specialist Sunday school work. He is the nor of two widely circulated books, *Men's Class in Action* and *The men's Class in Action.* PERCY R. YWARD is editor of the *International rnal of Religious Education.*

●

NEXT MONTH

HE October issue will contain a number of articles discussing nools in Christian Living" in the *rning for Life* program. DOCTOR ELL contributes a strong temperance le, "The Tyranny of the Tavern." rch schools that are looking ahead Christmas will be interested in know- that the November LEADER will ent a devout, workable Christmas ant, "The Guiding Star," written by . M. LOUISE HASTINGS, of Dor- ter, Mass.

Contents

PAGE

Editorials 258

Special Articles

The Cinema Comes to Church. *Sidney W. Powell, D.D.* 260
Our New President Salutes You. 261
Samuel: Spiritual Revival. *John Snape, D.D.* 262
Holding the Teen Age. *E. W. Rowat* 263
The Church Views the Social Horizons. *Norris L. Tibbetts* 264
We Are the Highways. *P. R. Hayward* 266
A Religious Education Clinic. Part VI. *F. Harvey Morse* 268
Night in the Hospital. *Maud Irene Evans* 269

From the Director's Desk 270

Recent Books 272

International Sunday School Lessons

Sept. 4. What Price Spiritual Revival? 274
11. Saul: Causes of Moral Failure 277
18. Jonathan: The Cost of Being a Friend 281
25. David: A Stedfast and Triumphant Faith .. 284

Order of Worship 288

Editorial

Our Cover Picture

At the Milwaukee Meeting of the Northern Baptist Convention Ernest J. Millington, of Cadillac, Mich., was elected president of our Society for the year 1938-1939. Judge Millington is not only a distinguished lawyer but also a good preacher—lay preacher. (He once acceptably supplied the pulpit of a church of his home city for four years.) He has been a leader in Baptist affairs in Michigan and is now president of the State Convention. Judge Millington has always taken a vital interest in both secular and religious education, and is in constant demand as a speaker before teachers' conventions and institutes. He is a trustee of Hillsdale College, which institution in 1935 gave him the honorary degree of Doctor of Civil Law. It might be noted that this is the first time in the hundred and fourteen years that a Michigan Baptist has headed the Publication Society.

Past Presidents

It is a very distinguished list of Baptists that Judge Millington is getting into. Maybe he, and other readers of Adult Leader, would like to see the names of those who have held this office of president of The American Baptist Publication Society.

Obadiah Brown, D.D., 1824-1826.
John L. Dagg, D.D., 1827.
Elisha Cushman, D.D., 1828-1829.
William T. Brantly, D.D., 1830-1837.
George B. Ide, D.D., 1838-1841.
Rufus Babcock, Jr., D.D., 1842-1843.
Joseph H. Kennard, D.D., 1844-1854.
Hon. Mason Brayman, 1855-1856.
Hon. James H. Duncan, 1857-1860.
William Phelps, 1861-1871.
Sansom Talbot, D.D., 1872.
Hon. James L. Howard, 1873-1877.
Samuel A. Crozer, 1878, 1885-1911.
George T. Hope, 1879-1881.
E. L. Hedstrom, 1882.
John H. Deane, 1883-1884.
William Howard Doane, 1912.
James Whitcomb Brougher, D.D., 1913-1917.
William B. Riley, D.D., 1917-1918.
W. G. Brimson, 1918-1920.
Frank H. Robinson, 1920.
Levi S. Chapman, 1921-1923.
William H. Geistweit, D.D., 1923-1924.
Ambrose M. Bailey, D.D., 1924-1925.
Hon. Alvin T. Fuller, 1925-1926.
John Snape, D.D., 1926-1927.
John Nuveen, 1927-1937.
Erdmann Smith, D.D., 1937-1938.

Two Notables

It will be noticed that two of these brethr occupied the presidency for ten years each. Whi the office is largely honorary—the executive secreta being the factual head of the Society—Mr. Nuve has been so devoted to its work and welfare th recently he was made president emeritus for life. fine oil portrait of Joseph Hugg Kennard hangs in t Board room and looks down upon the managers wh they deliberate—and upon the rest of us in our week prayer-meeting. Doctor Kennard was one of t giants of the Baptist ministry in the first half of t nineteenth century. As a young man he worked wi Luther Rice. He was a pastor in Philadelphia f thirty-four years.

The Influence of a Judson Press Book

One of the primary missions of The Americ Baptist Publication Society is to put into circulati books that shall have a spiritual uplift, and especia those that will attain this end among young peop The following letter concerning one of our new books has accordingly given the officers of the Socie no little satisfaction and encouragement. It com from one of the managers of the Book Departme of the Presbyterian Church, United States.

The mother is a high school teacher, the son is a mem of this year's graduating class in one of the great East technical schools. The young man was brought up in Sunday school, was converted and joined the church wh in Junior High, and graduated from high school with much above the average Christian experience and intere He and his mother have always had no secrets from ea other. When he came home for his 1937 Christmas vacati he told her that much as he regretted to say so, he was co pelled to inform her that he could not go on with his Christ faith. His studies in science, the arguments he had countered from the faculty and others, made it impossible him to hold any longer to the faith and teaching he had b brought up to believe. This deeply upset the mother. was wise and brave enough not to allow the son to kn how deeply she was troubled. She began looking for so thing that would help him. Her own experience made realize that if the right thing were done he could be w back. She heard of *Youth's Return to Faith,* by Norman Cox, purchased a copy and sent it to her son, in March, 19 with the plea that he read it—for her sake—and give her reaction to it.

Her Mother's Day gift from him was a special deliv letter in which he told her not to be worried any m about what he had said to her the previous Christmas ab his lost faith; that since reading the book he felt t religiously his feet were on a solid foundation again, the way again opened for him to go on with his Christ faith.

he Publication Society's Missionary Books

THROUGH ITS HUNDRED YEARS and more of exis-ıce the Publication Society has been a right-hand-an to the Foreign and the Home Mission Society in e matter of publishing literature of missionary in-rest. Millions of such books have gone out from ır presses; even a list of the titles would be impres-ve. It would be impossible to compile such a list, r all the issues of the Annual Catalog earlier than at of 1924 have disappeared; nor have any of the esent generation of Publication people ever seen a py of about the first missionary book we published, *Indian Hymnbook,* in the Tuscarora language, sued in 1846. We list here some of the more recent our missionary books:

The Women of Assam, Vickland.
Clough, Kingdom Builder, Hines.
Under Head-Hunters' Eyes, Bowers.
Waste-Basket Surgery, Seagrave.
Cadet Stephen, Evans.
Baptists in Burma, Howard.
Out of the Storm in China, Lipphard.
Oriental Windows, Huntley.
Between Two Centuries, Albaugh.
The Way of the Orient, Richardson.
Lee Chung, Evans.
Rats, Plague, and Religion, Carman.
Tales of a Waste-Basket Surgeon, Seagrave.
Forward Through the Ages, Wilson, 1938.

Luther Rice, Pollard-Stevens.
The Kingdom in the States, Padelford.
The Vanguard of the Caravans, Hayne.
A Century of Faith, White.
They Came Seeking, Hayne.
Baptist Trail-Makers of Michigan, Hayne.
The World at My Door, Kinney.

Jpon Further Acquaintance"

GETTING ACQUAINTED with a new congregation is e of the most interesting experiences of a minister's . And it teaches him many things "from experi-e." There will be men and women, perhaps chil-n, whom at first he doesn't like, whom indeed ost no one likes. They are unattractive, disagree-e, and, generally speaking unlikable. Yet little little he grows fond of them. It provokes him to them neglected or snubbed or to hear them despite-y spoken of. The circumstance that they are of flock doubtless has something to do with it, for astor the parishioner relationship is an endearing , in a high and beautiful sense of the word "en-ring." But above and beyond that, the pastor a church gets to know the persons to whom he isters as others do not, and there is large truth Charles Lamb's saying that you can't help liking erson whom you really know. Then, too, may it not be supposed that if a man has enough Christianity to be a Christian minister he has gained enough of the insight of Christ to be able to see likableness in the unlikable?

Judging From Appearances

FOR THE FIRST FEW SUNDAYS of a new pastorate an elderly man of the congregation gave me the cold stare, literally, when I walked down the aisle greeting and being greeted at the close of the morning service. He stolidly looked me in the face, rejected my offered hand, and passed on. It troubled me, naturally. I began to suppose that there were members of the church who hadn't wanted me, and that this man was one of them. Then one afternoon, passing our home, he came up on the veranda where we were sitting and made us a friendly call. In the conversation he told of the trying ordeal he had just passed through, an operation for cataract that hadn't been very successful, that had left him but little eyesight. In a prayer that I prayed at his funeral a couple of years later I thanked God for his friendship and his splendid loyalty to me as his pastor.

Two Estates

IN THE GERMANTOWN SECTION of Philadelphia where my home happens to be there is an old and stately house, in the midst of beautiful lawns, flowers, shrubs and trees. The place occupies a whole block. We neighbors and passers-by have a look at all this loveliness—and in midsummer, coolness—but only a look, when we stand on tiptoe, for it is surrounded by a high stone wall. An aged, invalid woman lives there all alone except for her servants. When I go through streets where the houses are crowded together and where there is nothing but other houses to look at and nothing but cement for the children to play on, I think of that solitary woman and those lawns where no children ever play and those shady paths where no one ever walks—and my reflections are not pleasant.

Sharing

NOT FAR AWAY, HOWEVER, there is a big piece of ground that gives one pleasanter reflections. It also is beautiful, a park of a dozen acres, full of wonderful trees, rare shrubs, entrancing walks, and a little lake where children sail their boats in summer and skate in winter. Rising above it are half a dozen homes of related Quaker families. They too might have walled in their grounds and enjoyed it all by themselves; but they haven't. A number of years ago it was turned over to the city—with certain wise restrictions—and now is an ideal playground for children, and sports field for their elders—and a place where I have many pleasant walks.

The Cinema Comes to Church

A PASTOR'S EXPERIENCE WITH MOTION-PICTURES

By Sidney W. Powell, D.D., Elgin, Illinois

WE are now at the end of two successful years of experimentation in the use of motion-pictures in the church. Saturday after Saturday, rain or shine, snow or blow, there has sounded the tramp of little feet across the friendly threshold of our lower auditorium, fitted with dark-green window-shades, so that we might show the pictures of a morning.

Whether or not the statistics are true, that 88,000,000 persons attend motion-picture shows in the United States every week, we know that the cinema is a gigantic force in contemporary American life.

There are two phases of the problem which the church must face, the commercial motion-picture show and the utilization of this means of education in the church itself. There are in turn two attitudes that may be taken toward commercial shows, wholesale condemnation, or a selective approval.

One of our friends reported to me a recent movie experience of hers. It was necessary for them to sit well down toward the front. They were astonished to see that the first few rows were practically filled with children, some accompanied by parents and some with other children of their own age. These children ranged in age from babes in arms through the adolescent age. The first picture told the story of five young men, who had crashed in their planes during the World War. It showed how after the war they were unable to settle down to any occupation in civil life, and how they tried to drown their memories in continuous drinking. The entire picture was a series of escapades and shameful parties, indulged in by one American girl and five young men.

The second picture was built around the story of five murders, showing how cleverly the murderer does his work, and how easy it is to throw suspicion on an innocent person.

Our friends left the theater about quarter to eleven, and the children were still there, whispering, "Who did he kill now?" "Why did he kill him?" "Is he dead, too?" "Why is that man lying there on the floor?" "Why doesn't he get up?" Such was the kind of story those children were to go to bed with that evening—one of many evenings.

We ask, "Why are there crime waves?" Is there any logical reason why there shouldn't be, why our young men shouldn't use guns, and hold up any likely prospect, when their immature minds were filled with crime stories all through the impressionable age? On the other hand, I watched Walt Disney's masterpiece, wondering at the interest of great throngs of the supposedly sophisticated, who were enjoying to the full the fairy-story of Snow White and the escapades of the Seven Dwarfs, approving the idea that jealousy and hatred are ruinous, applauding the triumph of simple virtue and kindness over the wiles of malevolence, and the thought that the universe is set toward righteousness and the final triumph of goodness.

After all, life is served à la carté not table d' hôte. Righteousness selects the good and discards the evil. One cannot wall oneself about, renouncing all contacts and condemning wholesale everything that may be prostituted to evil purposes.

The motion-picture, like literature or any other art, is a method of conveying ideas; an exceptionally good one, if you believe all th psychologists say about the supe riority of the eye over the ear as receiver of information. Let t Christian people see to it that Chri tian ideas are given this enormous effective vehicle of expression. seems the part of wisdom to com mend the good, while strongly co demning the evil, as the Legion Decency has done. One cannot b feel that their effort has done mu to give us better motion-pictures.

The matter of the churches' u of motion-pictures is still a moot question. Very few would appro the Sunday afternoon showing popular modern releases. We a not in business to compete with t theaters. Nevertheless, we m welcome this vehicle of convergi Christian ideas; just as the chur welcomed the printing-press as means of scattering the Bible a Christian literature, the railro and the steamboat to carry t gospel message, and the radio speed the story of Jesus over t face of the whole earth.

We have used our motion-pictu equipment not only for the Ch dren's Saturday Mornings, but the Sunday school, the midwe and the evening services, as well a means of entertainment classes and societies. There endless uses to which it can be p As I write this—on a Monday ni —that masterpiece," The King Kings," of which the people ne seem to weary, is being shown the auditorium, the other side study door. It was shown here night to a crowded church, dee moved by its sublime beauty. came away feeling that I had b in the very presence of the Son God.

Education has commanded services of the cinema in reach the minds of children through

ve-gate—which it knows registers uch more on the brain than the ır-gate. This year we have varied ur program Saturday mornings. ast season we distributed tickets of lmission each week. Pictures con-ituted the entire program. Now e call the entertainment "The hildren's Saturday Club," and sue membership tickets. These e punched each Saturday morn-g, one punch for attendance and ne for offering. It is fun be-nging to something. A sense of llowship grows up among the ildren. There is value in a varied rogram. Our Saturday programs ave never been entirely religious. Ve usually show a travelogue, a medy, and a religious picture. his year we have added to the ovies, music, the memorizing of cripture, prayer, and a sermon-te, by myself or my assistant.

I have received numerous in-uiries from a former article on otion-pictures in Christian educa-on (*Expositor and Homiletic Re-ew*) in which I described our pro-am. These inquiries were con-rned with three things: equip-ent, expense, and the availability good religious films.

May I presume to counsel those ho are considering the venture not spend good money for cheap uipment. It may do for home e—of that I do not speak—but a urch should have reliable equip-ent, that may be depended upon not go wrong in the midst of a ogram. Let us not cheapen the rking of the church, especially t in the minds of children. One my friends purchased an inex-nsive projector. He had to ex-ange it after his first show, be-use of some defect. Not long ter he exchanged that machine r another of a different make, t even that proved unsatisfactory. I have advised the use of a pro-tor costing around $200. We ow our pictures about a hundred et, and need the 750-watt lamp. projector listed at about 150, with 500-watt lamp, is quite adequate smaller churches. Most deal-give a discount to churches on s equipment. Our screen is 8 10 feeet, glass-beaded. It cost a hundred dollars. One does not need to pay this much, although the perfection of the pictures depends very largely upon the screen.

The production of good religious films is still in its early stages. Doubtless more and better pictures will soon be made available. John D. Rockefeller, Jr., made a contribution of $75,000 to establish a foundation for experimentation and production. It is now carrying on extensive activities.

The Religious Film Service has placed motion-picture equipment in more than two hundred British churches, of every denomination. The Roman Catholics of Great Britain have their own religious motion-picture organization.

A gentleman recently wrote me from the West: "Our firm is planning to go into the production of some religious subjects as soon as we can get enough ministers to co-operate on it. We have thought of producing the picture "The Wayfarer," but it has not yet reached the stage where it is a reality. We do serve churches with the following pictures: "King of Kings," "Sign of the Cross," "The Crusades," and a few entertainment subjects, like "Magnificent Obsession" and "Show Boat."

I have referred to the "King of Kings." For thirteen weeks last year we showed the "I Am the Way" pictures serially, one reel each week. They are in the writer's estimation the finest pictures available. The tiles are: "When Jesus Was Born," "The Boyhood of Jesus," "A Young Man of Nazareth," "The Day of Decision," "Jesus Gathers His Friends," "A Ministry of Healing," "A Countryside Teacher," "The Kingdom of Heaven," "Jesus and the Temple," "Blind Leaders," "The Hours of Trial," "The Living Christ." They may be secured from the Motion-Picture Bureau of the National Council of the Y. M. C. A. at $2.25 per reel, or $23 for the thirteen. No one need ever apologize to any audience for these excellent religious pictures.

I recall one picture, used this year, which made a particularly

(*Concluded on page 267*)

OUR NEW PRESIDENT SALUTES YOU

My unexpected election as President of The American Baptist Publication Society affords me the very pleasant opportunity of greeting the large constituency of the Society with my hearty good wishes for its continued and increased usefulness. The 114th Annual Report contains some matters for serious consideration, as well as many reasons for rejoicing in the work that was accomplished during the year just closed. The wide-spread activities of the Publication Society are an index to the great service which it is rendering our people, and justify an appeal for the finest possible support our churches can give to it. Not only a sense of loyalty, but also an appreciation of the service that is being rendered, should line our churches solidly behind this great denominational agency. It is peculiarly their own and helps them to prosper as it itself prospers.

I have been particularly interested in noting the progress made in an attempt to meet the peculiar needs of our time. Modern life is so complex and presents to each one of us so many difficult problems that methods of instruction directed to the solution of these problems are imperatively needed. Such instruction can hardly come in adequate form from a standardized teaching based upon the questions and difficulties of other days. While truth is always the same it is, nevertheless, infinitely various in its application to the changing needs of life, and I am happy to note that the officials of the Society have been quick to recognize and diligent in seeking to fill this need. The elective lessons under the general heading, "Learning for Life," give so much practical guidance in every-day living that I cannot too highly commend their use to the adult classes in our churches. While these lessons are modern in their application, they are based on the fundamental truths of Scripture and are definitely directed toward training of leaders who will be able to guide the growing generation in safety along the difficult paths of life.

In this word of greeting to our churches, I shall take the liberty of emphasizing the great importance of quickened attention to the senior departments of our church schools. Statistics show that this is probably the weakest point in our educational endeavor. The senior age is the time when life is either made or marred, and evidences abound that during this particular period many lives are being irretrievably broken which might through wise and sympathetic guidance have been saved. So let us all join together for a great year of work, with particular attention, not to results which will be reflected in statistics, but to results which will be manifested in cleansed hearts and changed lives.

E. J. MILLINGTON.

Cadillac, Michigan,
June, 1938.

Samuel: Spiritual Revival

By John Snape, D.D., Los Angeles, California

(Treating of the Uniform Lesson for September 4)

THE task of Moses was to change a horde of slaves into a nation of warriors; the task of Samuel was to change an anarchy into a monarchy, and it took each man forty years to accomplish the task. The history of the books of Samuel cover about one hundred and twenty years, but Lord, in his *Beacon Lights of History,* speaks of them as "the most tumultuous and unsettled periods of Jewish history."

The closing sentence in the Book of Judges is a flash-light upon the anarchy which held sway in the period when the judges ruled the land: "In those days there was no king is Israel. Every man did that which was right in his own eyes."

Samuel was born when anarchy reigned. Jehovah was withholding his revelations. No prophet arose to claim a prophet's vision. Eli, high priest and judge, was too old and weak to rule even his own vile sons. Samuel was serving in the tabernacle at Shiloh, and in him prophetic visions were revived. God made known to him the doom of Eli's house, and he was faithful in reporting God's message to Eli. Samuel was the last of the judges and the first of the prophets. His character was reproachless. He could have been high priest save for the fact that he did not belong to the family of Aaron. In the transition period from anarchy to monarchy the Israelites had been reduced by surrounding nations to humiliating dependence. Deliverers like Gideon and Jeptha and Samson arose, but they won no decisive victories. Midianites, Amorites, Philistines, Amalechites assaulted the Israelites and even took away their weapons of war. "Every smith's forge where a sword or spear-head could be rudely made they shut up and the people were forced to go to the forges of their opponents to get even their plowshares sharpened."

Never did a nation have greater need of a deliverer, and never did more worthy deliverer arise than Samuel, the pious prophet, the upright judge. He rekindled the life of the nation, aroused the dormant energies of a degenerate people, and enthused them with the contagion of his own religious enthusiasm. When he was old he challenged them to find in him any breach of piety or probity. Hear him in his valedictory words to the people: "I am old and gray-headed, and behold my sons are with you, and I have walked before you from my childhood until this day. Behold here am I, witness against me before the Lord and before his anointed. Whose ox have I taken or whose ass have I taken, or whom have I defrauded? Whom have I opposed or of whose hand have I received any bribe to blind mine eye thereafter?" Imagine a politician today making a declaration like that.

Samuel was a splendid illustration of the politician who had risen to the dignity of a statesman. Originally in the Hebrew manuscript the Books of First and Second Samuel were one and not two. The present division was first made in the Septuagint, and was adopted in the Bible printed at Venice. Second Samuel contains the history of David, the second king of Israel during nearly forty years.

"The theocracy," so says Ewald, "by pronouncing any human ruler unnecessary as a permanent element of the state, lapsed into anarchy and weakness. When a nation is without a government strong enough to repress lawlessness within, and to protect from foes without, the whole people very soon divides once more into the two ranks of master and servant. Hence the nation consisted of innumerable self-constituted and self-sustained kingdoms, formed whenever some chieftain elevated himself whom individuals or the body of citizens in a town were willin to serve; . . . and as the theocrac was still acknowledged by the be of the nation, these leaders, wh owed their power to circumstance could not easily be transforme into regular kings, but to excep tional dictators the state offered n strong resistance."

The last and greatest of thes "extemporized leaders" was Sam uel. His native town was Rama It was no light work that was im posed on the shoulders of Samuel— to establish law and order amon a demoralized people and to pre pare them for political indepen dence. Both of these ideals h seeems to have accomplished. Th puts him in the list with great re formers like Mohammed an Luther—"but greater and bette than either, since he did not a tempt, like the former, to brin about a good end by bad mean nor was he stained by personal d fects, like the latter."

He was a preacher of righteou ness, and "in all probability we from city to city and village to v lage—as Saint Bernard did wh he preached a crusade against t infidels, as John the Baptist d when he preached repentance, Whitefield did when he sought rekindle religious enthusiasm England." Thus Samuel stirred t slumbering spirits of the elders the tribes, and secondly also formed and founded a "school the prophets" for the education the young men who might come him. This first "school of t prophets" was a seminary of m sionaries, animated by a teacher a mired and feared and awed as prophet had been in "the wh history of the nation since Mose

The cure for the religious unr of these times is religion—more ligion of the right sort. "The c of the hour," as Sherwood Eddy quoted as saying, is "a call to retu to God; to discover for ourselv

ıd to share with our generation the eeper significance of Jesus Christ his life, death, resurrection and iumphant indwelling by the Spirit; call for the churches frankly to cognize the extent to which we ıve failed to win for Christ and e kingdom the virile manhood of ır nation; a call to a great adnce in evangelism here and now our country to unite our forces, ose up our divided and broken nks, and go forth as a living ıurch to evangelize our nation, ıristianize the social order, and win the world for the kingdom of God."

The genesis of religious awakenings may be traced to the Book of Genesis, for away back in the dim dawning of history men began to call upon the name of the Lord (Gen. 4:26). The Exodus itself was a far-reaching revival. There was a revival under Joshua, and the residuum of that revival was a new sense of awe, a new sense of worship, a new sense of sin, a new sense of justice, and of God.

There was a revival under Samuel. All through the Bible there are accounts of great enthusiasms at different times under the power of the Spirit of God, and the leadership of some great servant of God. There was a great revival under Moses, another under Elijah, another under Hezekiah, and others under other prophets. Unless the nations of the world find God, this civilization will go the way of all previous civilizations. Paul's haunting pronouncement applies to nations as well as individuals, "God is not mocked!"

Holding the Teen Age

By E. W. Rowat, Lincoln, Nebraska

THE teen-age boys and girls in the church school—how shall e keep them? This problem prents itself in all our schools. We ld them without any difficulty ıile they are members of the unger classes, but as they reach e intermediate age, they begin to op out, one by one, giving various cuses, or no excuse at all.

Long experience has shown us at the teacher of this age is the -important factor. There may be sorts of social activities; there ıy be a splendid general superinıdent, able to conduct the most spiring program; but if the teachs are indifferent to their opporıities, and take only a halfarted interest in their classes—as whole and as individuals—or ne before their classes unprered, then before much time pses these boys and girls—at st many of them—are going to d other more interesting things the Sunday school hour. The ıptations of this modern life are many to hope for attendance ım the teen-age boys and girls ess they have wide-awake leadwho will put their best efforts o making the classes real live ganizations.

These classes should not be put o the hands of very young teach. The boys and girls are apt to l that such a teacher is not ough older than themselves to command the proper respect on their part; and also, the opinions of such teachers do not carry weight. Socially, the very young teacher seems to fit that age of pupil especially well, but in measuring up other characteristics, we find that the most successful teacher is one between the ages of thirty and forty, with a winning personality, sincerity, and a thorough knowledge of the textbook, the Bible.

All classes of intermediate age should be organized. Officers would better be chosen by the drawing of names, and not by vote. Names of those who have previously served are left out of the drawing until all of the members have had an opportunity to serve as officers. There should be regular outside monthly meetings, at which some definite project work is carried out. This project work will depend on the needs of the particular school. It should encourage the cooperative spirit, and satisfy the urge of that age to be active physically. The Sunday school room may need decorations, for which large posters, made from magazine clippings, would be an excellent project. Boys' classes might assume the entire care of the churchyard, while the girls' classes could add to its beautification by planting flowers, and taking care of them. To satisfy the urge of this age to be always busy is one of the secrets of success. A bit of careful planning solves the problem.

Assign topics to different members, to be reported on at the weekday meetings. There should always be a short devotional service at these meetings, conducted by a class member. It may consist of only a Bible verse and a few sentence prayers, but it should be in charge of a pupil. It is well to have a birthday fund, to be used to take care of small expenses in connection with the project work.

In all of these plans the teacher must tactfully guide and direct, but keep himself in the background. In the program of the class period, the important thing is, of course, the correct presentation of the lesson and the skilful guidance of the discussion following.

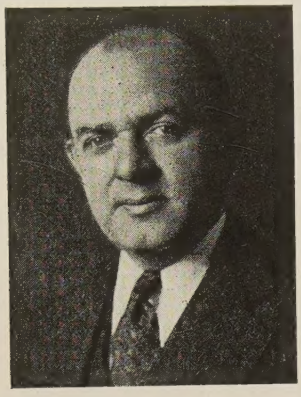
The most vital service of the Sunday school is holding young people, and gradually bringing them into church membership — thus forming the great church of tomorrow. If they can be kept busy and kept interested, then step by step we may lead them on to a real fellowship with God and a lifelong interest in the work of the church.

THE late President Blackwell of Randolph-Macon College throughout his long career followed this teaching-maxim: "First, know thy subject; second, love thy students; and third, have common sense."

The Church Views the Social Horizons[1]

By Norris L. Tibbetts, Chicago, Illinois

Theme: They desire a better country, that is, an heavenly (Heb. 11:16).



ON some high promontory on the eastern bank of the Mississippi River there may be, or there certainly should be, an heroic figure cast in the most enduring metal. Tall and sinewy, straight as an arrow, broad-shouldered, deep-chested, with hope in his eyes and courage in his heart, with strong purpose in every feature, he would stand with his eyes on the far horizon, a symbol of the American pioneer.

Of the men whom he represents Halford Luccock has written that they constitute one of the strongest influences in the making of the American mentality. The other influence was a pioneer of another stripe, whose restlessness and dissatisfaction under the formalism, pomp and emptiness of the established church in England caused him to go beyond his neighbors in matters of the mind and spirit. So far, in fact, did he pioneer beyond the complex practices of contemporary religion that he was designated for his simplicity by the name "Puritan." Motivated by the desire for a better country, he pushed into new intellectual and spiritual territory.

When the Puritan came to America he became a pioneer in another sense. He and his fellow colonists at times became restless and dissatisfied with their physical environment, or with their social status. Then, with family and possessions in the famous covered wagon, they turned their faces toward the West. Some moved once to better country; others moved many times. Frontiers in those days were not barriers to stay behind, like the national boundaries of today. Those frontiers were barriers to be broken under the urgency of a great desire for a better country, that is, for the farmer one more fertile, for the socially enslaved a freer one.

About the year 1880 the United States Bureau of Census announced that the American frontier had disappeared. From the point of view of land to be had for the taking, the period of the pioneer was closed. As a figure in the geographical history of America and in American psychology, the pioneer became a memory.

This change in the American scene held serious consequences for the country. The pioneer spirit was the spirit of freedom, of adventure, of exploration, of self-expression and of self-assertion. The mark of its presence was the trek toward the West. Its satisfaction rested on the combination of circumstances that the man who wanted a better country could go out and take it. When the national spirit, which had been nurtured on the idea that those who desired new land could have it, was met by the indisputable fact that free land was exhausted, there was every chance for a state of national frustration. The elimination of the geographical frontier after 1880 might have produced a nation of neurotics. One wonders to what extent the closed frontiers of Europe are responsible for the mental state of the citizens of that unhappy continent.

Fortunately the spirit which characterized the pioneer foun other outlets. One of these wa economic. The possibility of mak ing wealth encouraged the transfe of the pioneering spirit from con quest of the land to mastery of th natural resources and the develop ment of means of productio Men whose ancestors had pushe the geographical frontiers to th shores of the Pacific engaged their day in opening new econom frontiers. They desired a bett country, that is, a richer.

Science offered another outl for the pioneer spirit. A metho for entering that vast and u known area which lay beyond th little that man knew began to com into more general use. The co ered wagon which had transport men's bodies to new geographic areas disappeared in favor of th test-tube, the microscope and th techniques of invention. In th true tradition of the original pi neers, some pursued truth for th joy of finding it, some for the j of seeking it, some for the joy using it. They were forerunne of that modern multitude concer ing one of whom (Doctor Bantin the discoverer of insulin) Paul Kruif has written:

> "Not with his brain alone but w all his body he invented, cooked idiotic schemes, devised impossible periments . . . Every now and again, now at three that morning, a sud 'here's-the-way-to-get-around-*this* corn would come to him. Then he'd th into it as if God's hand had given h a great push from behind."[2]

The pioneer spirit has found sat faction in the field of scien This is the kind of universe th lies open to the human spi Frontiers are not lines to lim they are boundaries to be brok In this world he who seeks fin he who asks receives, to him w knocks, the frontier opens.

The pioneer was the central

[1] An address delivered before the *Church and Social Progress Conference*, preceding the Northern Baptist Convention at Milwaukee, May 24, 25, 1938.

[2] *Men Against Death.*

e in a great movement. Broadly eaking, this movement was an lvance of population from one eographical area to another. peaking also geographically, ristianity advanced with the ople from the settled to the unttled regions. But far more imrtant than this geographical exnsion which took Christianity to e American West, and finally ore than a hundred years ago to e Asiatic East, was the advance Christianity into wider areas of man living. Matching the movent of population from one geoaphical area to another, was the vance of Christian principle from e area of life to another and rger area.

Christianity's pioneering work peared, for instance, in Virginia ong the Baptists. During the nerican Revolution the Baptists, hough they were a minority oup, steadily agitated for religus liberty. This principle had en written deeply into Baptist urch polity. The individual urch was declared to be free om external human control, with responsibility only to God. For s position the Baptists were subted to persecution; but instead fleeing for cover, they countered insisting that religious liberty ould be made an item in the law the land. Finally, in 1786, omas Jefferson's Bill for Estabing Religious Freedom received signature of the Speaker of the rginia House and became the law the state. Subsequently the nciple of complete religious liby was written into the fundantal law of the nation. This npany of Christians finally sucded in advancing the principle religious liberty beyond the ntiers of the church into a new a of life, namely the life of the ole nation. Desiring a better ntry, they set out to make it by expansion, not of population, of principle.

think I could make a good case the proposition that present rld conditions are not favorable the pioneer. The horizons are wn in and the frontiers are mingly closed. The pioneer requires an environment capable of expansion. He must believe that the horizon does not meet the earth to stop his progress, but simply to mark the end of one visible stage of his journey. Beyond the horizon are other horizons, and beyond the present frontier other frontiers. But the present world presents a condition of contraction. The democracies wish to preserve the status quo. The nationalist countries are anxious for geographic and economic expansion, but insist on intellectual and spiritual contraction. This creates an impossible situation, as though a fullgrown, normal man could be expected to keep indefinitely the mind of a child. Religion, like the nations, is digging in. The rising mood of conservatism and reaction is a sign of fear and confusion. It represents a willingness to cling to the rocky and unproductive shores of theological exactness and ritual rectitude when the whole continent of human relations is open to exploration and occupancy by the Christian spirit. The attitude that Christian missionaries should be withdrawn from their fields is the ecclesiastical counterpart of the political philosophy which insists that this country can exist in isolation from our sister nations. The world would have us believe that all frontiers have disappeared and that the desire for a better country will be forever subject to defeat.

Christianity has declared that this is nonsense. The genius of Christianity is in part in its capacity to move from one area of life to another. Observe the process in Jesus' words about his followers who must not only desist from the act of anger, which is murder, but who must go beyond the mood of anger; about those who, if they are to be true to him, must not only desist from the act of lust, but also from the mood of lust; and who must not only be familiar with the area of life in which we love friends, but go beyond those frontiers to take the creative attitude toward enemies. Christianity falls short of its possibilities unless it is a movement that insures that the principles which are operative in one area of life shall be carried into every area of life, until "the kingdoms of this world become the Kingdom of our Lord and of his Christ."

One of these principles may be stated thus. A common body of ideas will eventuate in a common body of actions. In our personal lives, ideas direct actions. If a man at the door seems to be a salesman who will very likely offer me an article I do not wish to buy, I shall be brief and curt; but if he is a friend, or in need, then I accord him favorable attention. Similarly a common body of ideas in a family, or in a church, or in a nation, brings about community of action. The propaganda agencies know this. The principle which produces a united family is applied by every advertising agency. The hope for a better world, that is, a united world, depends upon the spread of ideas which eventuate in actions that create unity. As Kenneth Latourette has indicated:

> "A basic difficulty in the development of international law is the lack of general acceptance by all peoples of common ethical principles on which that law can be built. If mankind is to work together in friendly cooperation, the large majority of the human race must yield allegiance to ideals that make for cooperation."[1]

The contribution of Christianity to world life is a common body of ideas worthy to direct community of action. These ideas, or principles, are to be projected into life, as the pioneers of old pushed their way into new geographical areas. The Christian's responsibility is to advance these principles to the utmost limits of human experience. He is committed to the faith that a better country is possible, although he cannot at any given time say where, if anywhere, the limits of that spiritual territory are.

The pioneer is now in difficulty, however, because he does not know what to take with him into the new territory. It is as though the original pioneers had been undecided whether to take only guns, because of the dangers ahead, or only plows, because of the possibility of

[1] *Toward a World Christian Fellowship.*

the harvest. The gun was the symbol of the uncertainties and dangers before them; the plow was the symbol of the wealth and security of a stable, orderly life. In the light of experience, they needed both plows and guns!

The Christian is in difficulty because he cannot decide whether to take form, ceremony and tradition as the symbol of man's effort to safeguard himself from an unpredictable future, or to take a Spirit as the symbol of his faith in a better life. I believe that many people need both the ceremony and the Spirit, but I also believe that we are more threatened by over-reliance on the ceremony than by over-dependence upon the Spirit. This indecision, indicative of a fundamental state of conflict, has reacted on the church as it would have reacted upon the individual. The pioneer would have remained in Massachusetts and used neither plow nor gun to open a new country. Have we here some explanation of the ineffectualness of the church? Must we not have a common body of ideas which can eventuate in moral action?

One of those ideas would seem to be that human fellowship is one of humanity's ultimate objectives. Christians desire a better country, that is, a brotherly. Anyone who believes this profoundly immediately has direction for his action. He will under all circumstances move toward fellowship. He will not harbor ideas of nationalism, classism, sectarianism, democracy, nor even individualism, as ends in themselves. A world community and nothing less is the goal. To think that Christianity implies some existing sectarian or political brand of world community, is I believe to miss the mind of Christ.

The implication for the Christian seems to me to be clear. Having incorporated into his body of ideas the principle that fellowship is possible, desirable and the way God meant human beings to live together, he acts always to remove obstacles to fellowship on the one hand, and on the other to create conditions that favor fellowship. In other words, he does as a member of the great human family what a man of intelligence and love does for his personal family. Specifically, for Baptists who believe that fellowship has priority over form, it means participation in movements directed toward the union of Christians.

A second idea of world consequence is that growth of human personality is of primary importance. This fellowship can only be at its best if it is composed of mentally and spiritually competent persons. They may not be the puppets of some master figure of the age. They must be individuals who are adequate in their own right. Now I submit that such personalities are the desire of every intelligent parent. Growth of body we want? Growth of mind? Yes. Growth of that intangible something which we call personality, absolutely. And in that desire I maintain that we come into spiritual harmony with the mind of God. The man who takes this atti tude toward his children, as Christian takes the same attitud toward all God's children. Th frontiers for some who call them selves Christian are the four wall of their homes, or the community limits. But those who have th mind of Christ include the worl Education and health, work an play, proper housing, conditions o labor, freedom from a prematur death on a field of battle—th desire which I have for my childre I extend into the total area o human experience in the interes of the abundant life for all. Fro his family to God's family is th line of march for the Christia pioneer.

A third idea to be included b the world mind is the basic im portance of truth. Next to good ness it is most important. On method for finding truth is calle scientific. Science has done gre things whereof we are glad. B a certain type of religious mind ha set definite limits to the relation Christianity with science. Wit the help of physicists and chemis these people will drive automobil toward an uncertain future, b with anthropologists they will n investigate the past. We may u science to study Chaucer, but n Hosea. Such reasoning impos limits which the Christian spi may not tolerate. The love truth is one form of the love God. The use of truth for t good of man is one form of t service of God. From the princi that scientific truth is necessary f my sick child, or my uneducat child, or my hungry child, or n lonely child, I must move into t life of all humanity to see that have the better country which desire for them, that is, one that directed by all the truth that c be found.

A fourth idea that deserves to made universal in the interest community of action is that G who is trusted as we rely on t physical laws, can likewise trusted when we rely on the mo law; let us say, on the princi of creative love. I mean that the farmer trusts God when

WE ARE THE HIGHWAYS

A Message to Parents

By P. R. Hayward

We are one of those lures to your children that you at their age did not know.

As ribbons of speed we tie the land together into a neighborhood.

We beckon to your boys and girls to come hither and be happy.

We take them in a few minutes away among strangers where your standards of conduct lose much of their power.

We work our strange magic upon them, by which they become different from what you have known them to be.

Their eyes dance; their hearts speed up; their nerves tingle; their feet beat the cadences of speed and distance and the unknown—all these at the sight of us.

We kill, or we bless; we wound, or we heal; we create, or we destroy.

We are the servants, nothing more, of the self-discipline that you are helping your children to win.

ws his seed, by expecting the ele-
ents to cooperate with him and
e seed to bring forth "after its
nd," so the Christian trusts God
hen he loves creatively.

I received a telephone call from
hospital. A woman asked me if
would call on her and her son.
ey were complete strangers in
icago. I went and found the
ther in great distress for her
n, critically ill. Before I had
e to talk with her a middle-aged
n came to the room. He was
employee of the railroad with
ich the patient was connected,
t he knew neither the patient nor
mother. He came, he said,
th four men who were prepared
give their blood for a trans-
sion. If these men would not
fice, seven others had volun-
red for a similar service. Not
reat deal is involved in giving a
t or so of blood. But to the
ient it may mean the difference
ween life and death. Those
r men came in order that if
ssible the patient might have life
l have it more abundantly. The
tim of the germ may not sur-
e, in spite of all those men may
But one thinks of another who
gave his life's blood in an
rt to save his fellowmen.
ristians have held the faith
ough all the centuries that love
that has the unfailing support
God.

THE CINEMA COMES TO CHURCH

(*Concluded from page 261*)

p impression, "Children in
rch of God." It tells the story
hree little children and a mother,
was ill. The youngsters had
ted out to play, when the boy
ounced, "When Grandma was
Mother prayed for her, and
got well. I believe if we could
God and tell him about Mother,
l make her better."

hey start on their quest. As
come to a beautiful sea coast,
es dashing upon lordly rocks,
boy says, significantly, "I don't
eve God can be far away from
lace like this." Then they re-
nber a hymn that said something about God's being in high places. They make their way up a mountain, where they are met by an old man. They inform him they are searching for God. In language that children can understand, he tells them practically what Jesus told the woman at the well, about the spirituality of God. The value of the picture is in its relation to the life situations of children. It is produced by the Religious Motion-Picture Foundation. I wish there were many more pictures just like it; doubtless there soon will be.

One of the best ways to combat the false education regarding liquor that young people are receiving from the wrong sort of motion-pictures, from billboards and magazine and newspaper advertisements, is to run the Woman's Christian Temperance Union picture, "The Beneficent Reprobate." In it "Ethyl Alcohol makes her début unmasked. For the first time, she reveals herself as she really is—the deceitful minx behind whose glamorous appeal lurks the possibility of high tragedy."

Many ministers have asked where pictures can be secured. Bell and Howell Company, Chicago; Kodascope Libraries, Inc.; The Religious Motion-Picture Foundation, Inc., New York, and The Motion-Picture Bureau of the National Council of the Y. M. C. A., New York and Chicago, have been our principal sources. One pays two dollars a year registration in order to secure pictures from this Bureau. There are many commercials and travelogues that are loaned free. Comedies are quite inexpensive. Practically every denominational headquarters has a list of good missionary pictures, which are loaned to the churches usually without charge.

Appealing pictures are the home-made ones, pictures of groups in the church, Sunday school classes, members of the church at work in their places of business. People love to see themselves on the screen. When our church purchased its motion-picture equipment, I invested in a Filmo camera. I was delighted with the results of my very amateurish efforts. I became a film photographer overnight, as it were. I am not modest about my pictures. They are really good! We are building an invaluable record of the doings of our church, Sunday school picnics, weddings of our people, the pastor's vacation, our societies, boards and committees. Some of the persons in these pictures have already passed into eternity and we still see them as they were in life.

On a recent Sunday evening a cast of fifty presented a pageant. Before they appeared on the platform, they enacted the various scenes before the camera. There were women in quaint costumes of sixty years ago, Negroes, Indians in paint and feathers, immigrants in colorful costumes from many lands, children arrayed like rainbows—a glorious welter of color. And none of it was lost, for my camera was loaded with color film. I knew, as it clicked off the scenes, that I was making a priceless memento of this event, and of these my church folks. My camera and projector are thus a historian, builder of loyalties, cement of friendship, stimulator of spiritualized imagination, agent of revelation, one of my best allies in a teaching ministry.

THUS SAID PROF. FREDERICK L. ANDERSON (*Died at Newton Centre, January 23, 1938*):

A few determined men, perhaps not more than two or three, who know just what they want and how to get it, who have courage, persistence, a little common sense, and back-bones instead of wish-bones, can do great things.

The truth is that there is a kingdom of conscious righteousness and godliness in this world at one end, and a kingdom of conscious wickedness at the other, and between these lies the great body of humanity with its good and bad impulses and its higher and lower thoughts, aimless and wavering, ready to be captured by the good or the evil.

A Religious Education Clinic

PART VI

By F. Harvey Morse, Elmhurst, New York City

CASE 20. "Our school's work practically ends with the study of the Sunday lesson. It seems to me that we should have a more specific plan for putting those lessons into practice. Have you any suggestions?"

PROBLEM. To develop an adequate service program.

SOLUTION. You are quite right. All too few schools do anything more than merely make a verbal lesson application. Every school should have just as definite a service program as it has a study program. Here are the basic principles around which such a program should be built:

1. Service program should be a planned, not a haphazard program.

2. Program should be developed on the basis of known needs—as revealed by a first-hand study of the local situation.

3. Program should be integrated with school's study and worship programs—should grow out of lesson study, or lesson study might logically develop from the survey of community needs.

4. Program should be comprehensive, involving local school and church, community, and world field.

5. Service program should be *challenging,* e. g., there certainly should be a more vital form of service for an interested college girl than being responsible for flowers on the pulpit! Yes, that was the best suggestion that one pastor could make!

6. The service projects should be graded to the understanding and capabilities of the various age groups.

In its broad outlines, the school service program will originate in the workers' conference—or perhaps in the educational committee. Specific projects should be developed largely as the result of decisions in the class or department groups—like this simple one.

It seems that a certain junior department was addicted to the habit of throwing hymn-books around rather carelessly. Instead of scolding the boys and girls, the principal led them to think of the matter of school property—where it came from, what it cost, who paid for it.

The department made an inventory—under guidance, of course—and studied it. They found that almost everything in the church had come from their parents or grandparents. They realized that they, themselves, had done virtually nothing toward supplying the materials used in the school.

Their conclusion was that the least they could do was take care of what had been entrusted to them. As a result, the members spent a number of evenings mending loose and torn pages in the hymnals and repairing the covers. Further than that, they suggested a committee to pick up the books after each service and store them in cabinets.

Here are just a few suggested service activities, with indications of departments which may find them suitable:

SERVICE TO CHURCH AND SCHOOL

Care of church property (B-P-J-I-S-Y).
Bring offering of OWN money (P-J-I-S-Y).
Teach a class (Y-A).
Serve as school or church officer (Y-A).
Assist church or school officers (I-S-Y).

SERVICE TO HOMES

Organize and conduct parent study group (A).
Organize forum for study of marriage problems (Y-A).
Help establish habits of family worship—grace at meals, etc. (P-J-I-S-Y-A).
Conduct a home and extension department (Y-A).
Conduct cradle-roll department (Y-A)
Establish home building library (Y-A)
Home visitation (Y-A).

SERVICE TO COMMUNITY

Invite various race groups to meetin (J-I-S-Y-A).
Work for child labor amendment (Y-A
Organize and conduct forums on co munity problems (Y-A).
Personal relief activities (I-S-Y-A).
Planning wholesome recreation (S-Y-A
Fighting liquor evils (I-S-Y-A).
Study housing problems (J-I-S-Y-A).
Establish or help in nurseries (I-S-Y-A
Make scrap-books for hospitals (B-J-I).

WORLD SERVICE

Send box to missionaries (B-P-J-I-Y-A).
Lead families to practise "Table ta for peace" projects (J-I-S-Y-A).
Write congressmen to support pea measures, e. g. Ludlow Resolut (S-Y-A).

The school just launching a s vice program should list all need services in its community, and dicate which are suitable for pupils. That schedule will then the starting-point for the select of service projects.

QUESTION. "We've tried inv ing groups of foreign and Ne children to our school. That's right with the children, but parents object."

ANSWER. It is unfortunately t that race prejudice is stimulated parents more rapidly than it be overcome by our church sch teachers. There is a real task our adult classes—to help adu become as open-minded and fair ward those of different races creeds as their children are. must also help those adults *k* those of other nationalities, when they do know them they find their prejudices softened.

Why cannot our adults live work in as fine harmony with dif ing groups as the children of N York's foreign Baptist grou Regularly, the children from

(Answering more questions submitted to the Religious Education Clinic of the New York City Superintendents' Union. Proposed solutions were offered not only by professional leaders but also from the experiences of dozens of local school leaders.)

rious national groups have de-ghtful meetings. They play to-ther and worship together. They on't talk nationalities. Instead ey develop the friendliness be-oming to those who are first of all ildren of one heavenly Father. hildren from the wealthier sec-ons of the city frequently attend ese meetings. Some of them may shy at the beginning. Occasion-ly, a little girl may hold her skirts oof. Before the evening is over, owever, all have gotten to know ne another—there is left neither yness or snobbishness. We dare ot let up on projects of this type we want America to escape hide-us persecutions of the type Ger-any (and now Austria) is experi-ncing.

QUESTION. "Ours is a poor mis-on school in Harlem. We have requently been on the receiving id in relation to some of the ealthier white schools—but we eel that we should give too. What n a poor school give?"

ANSWER. You are quite right; is as important for your school to ve as for the other school to give you. Why not visit the white hool and give of your own cul-re—sing some of your beautiful irituals. Tell them how those lk songs developed. Lead them to better appreciation of them. That ould be giving in a very personal ay. You might also invite the hite group to your church for a ecial service or an entertainment. ll that, you see, is giving without ving much money. On the other nd, the poor church school may ant to give some actual money to ssionary causes, regardless how tle they may have to give. It is t the amount that counts, but the irit that counts. We need to de-lop the giving spirit.

QUESTION. "So much of our nday school giving is to abstract uses. Isn't there some way it can definitized more in the minds of r children?"

ANSWER. Yes, there is. One termediate department asked the hool secretary to tell the group at happened to the money they were bringing in their envelopes. He did so, using a pie graph on the blackboard to show how every dollar was split up to buy lesson-books, supplies, etc. Another school has four boxes to illustrate. One is labeled "Quarterlies"; another, "Missions"; the third, "Coal"; the fourth, "Preacher and others employed." After the offering is taken, it is divided proportionately among the four boxes. Even the younger children can understand that.

QUESTION. "I am troubled about service projects because of the attitude of patronage which so often develops."

ANSWER. It is more important that such an attitude not be allowed to form. Permitting the recipient to share in return—as in the case of the Negro spirituals—will, with the proper direction of ideas, help head off any feeling of patronage. Teaching should also emphasize that all that both giver and receiver have comes from God; consequently, we are sharing God's gifts, not our own.

NOTE. Other church school problems will be discussed in an early issue of ADULT LEADER—with suggested solutions from the Superintendents' Union specialists.

WAYSIDE Sunday schools are coming to be an interesting feature of religious work in South Africa. These schools are reaching approximately four thousand children every week who otherwise would be receiving no Christian instruction.

FOUR hives of Italian bees, from England, went back to Burma recently with Missionary B. C. Case of the Pyinmana Agricultural School. This farmer-preacher hopes to develop a new industry for those who have little land.

A NEW DICTIONARY in the Karen language has been completed. Missionary G. E. Blackwell, of the American Baptist Foreign Mission Society (Toungoo, Burma), assisted by several Karen writers, has done noteworthy and scholarly service in producing this Anglo-Karen dictionary. It replaces the old edition, out of print for twenty years, compiled by Doctor Wade and Miss Binney of pioneer days.

NIGHT IN THE HOSPITAL

By Maud Irene Evans, Parkersburg, W. Va.

Dusk gently drops her robe; soft snow is falling,
But here inside these walls it's warm and bright.
The corridor gives back swift passing footsteps—
A doctor's, firm, a nurse's, quick and light.
I lie here in my quiet room, and vision
The varied lives these listening halls must know:
Some young, some old, some weary and disheartened,
Some prone with dread of what a day may show.

From floor above an outraged voice is wailing,
His new bark launching forth upon Life's tide,
While down the hall I hear soft, muffled sobbing—
Another ship has had Death for its guide.
A cough, a moan, a nurse's gentle murmur—
The man next door is not so well, I fear;
A girl's gay laugh rings out a little farther—
She's going home tomorrow, so I hear.

"The House of Pain"—house too of grim forebodings,
Of smiles put on to calm a family's fears;
Of suff'ring borne courageously or badly,
As one grows wise—or not—with passing years.
"The House of Pain"—the house tonight of service,
Of utmost skill, of tender, thoughtful care,
Of duties hard performed in cheerful manner,
And gracious kindliness in fullest share.

And all this patience, skill and tender service
Are mine tonight because, long, long ago,
The way of love and sacrifice was trodden
By God's own Gift of love to us below.
His stars without, his care within about me,
His white-capped angels with their faces bright—
I rest secure; I know in very surety
That Christ walks up and down these halls tonight!

From the Director's Desk

By Ulyss Stanford Mitchell, M.A., Th.D.

Director of Social and Adult Education

WHY A SCHOOL IN CHRISTIAN LIVING FOR THE LOCAL BAPTIST CHURCH?

With insight from study and power through worship adults go forth to Christian action.

Does your church need something that will deepen the spiritual life of its members and revitalize their Christian experience? Is there a need for a better understanding of the Bible? Are your people aware of the possibilities of Christian service along the path of their daily vocations? Is your need rather to push faithful Christians out into the unbelieving world as active living witnesses? Would it not greatly strengthen your work to have a group who know how to win others to Christ? Is the liquor problem acute in your community and ought your members to know more about it and to learn what they should do in the present situation? Do the people of your church need help in developing patterns of family living that are truly Christlike? What is the right attitude for individual Christians in this war-crazed world? Are the members of your church clear on this? Are the people of your church using their leisure time to the best advantage? Are they really using it as Christians should?

If the above questions, any of them, suggest a real need in your parish, why not incorporate the School in Christian Living as a part of your church program and deal directly, for a period of weeks, with the needs that are most pressing? Do you know that the denomination is prepared to assist you in setting up such a school with definite courses and carefully selected textbooks?

Suggested Courses

Here are a few of the courses suggested:

Vital Christian Experience.

The New Testament: Contents and Values.

Lay Evangelism.

Living Together in the Christian Home.

Solving the Alcohol Problem.

Achieving Christian Industrial Relations.

Steps Toward Pe manent World Peac etc.

These courses a n programs are set up f the purpose of helpi a group to do some cr ative thinking that w result in doing som thing about it at once.

Purpose

The School in Chr tian Living aims de nitely (a) to interp the adequacy of c faith for individu community and wo needs, (b) to study t way of Jesus in relati to the issues of our d and (c) to help chu members to achi Christian character t will assist them in me ing and solving the pr lems of every-day life the most Christian w

The Plan

The School in Chr tian Living does not quire a new organi tion. It is a means enriching the midw or Sunday evening program, any youth or adult group. Sc churches have introduced it into vacation church school with g results or have organized special terest groups. The plan is to c centrate attention upon worth-w objectives over a period of six more sessions. The school may held every night or every ot night for a week or two, or wee over a period of six or eight we Already this plan is operating s cessfully in many churches. It been used most effectively in developing of missionary inte

our churches through Schools Missions, and in leadership-lucation schools. Why not use now in the great evangelistic id Christian-service tasks of the cal church? A large-sized church ight have five or six classes eeting simultaneously in as many fferent lines of training. The ajority of our smaller Baptist iurches would probably do better undertake only two or three asses at a time.

Fill out attached order form and ail today for full information oncerning the plan and suggested rogram, study-discussion courses id texts. These materials will iable the pastor and his coun-elors to select the type of set-up id courses best suited to the eeds of the local field.[1]

SCHOOLS IN CHRISTIAN LIVING FOR LOCAL BAPTIST CHURCHES ARE BEING SPONSORED UNDER THE JOINT AUSPICES OF THE

DEPARTMENT OF EVANGELISM
Walter E. Woodbury
Secretary
The American Baptist
Home Mission Society
23 East 26th Street,
New York City

SOCIAL EDUCATION DIVISION
Ulyss S. Mitchell
Director
The American Baptist
Publication Society
1701-1703 Chestnut Street,
Philadelphia, Pa.

ORDER BLANK

DATE_____19___

CHOOLS IN CHRISTIAN LIVING
he American Baptist Publication Society
01-1703 Chestnut Street, Room 707
hiladelphia, Pa.

ENTLEMEN:

Please send us without charge the materials checked below. Find *ten cents* closed to cover mailing costs.

] "Schools in Christian Living for Local Baptist Churches."
(16-page pamphlet describing aims, types, program and plan of promotion.)

] "Adult Elective Courses."
(32-page pamphlet giving bibliography of textbooks.)

] "The Vacation Church Program for Young Adults and Adults."
(Includes a School in Christian Living Plan.)

] "Why?"
(This promotion leaflet.)

*ame*_____

*ddress*_____

*tate*_____

*treet*_____ *R. F. D.*_____ *Box*_____

[1] This article available in pamphlet form—free—on request.

FINDINGS OF THE CHURCH AND SOCIAL PROGRESS CONFERENCE

(The *Church and Social Progress Conference* was held in Milwaukee, May 24, 25, under the joint auspices of seven Committees of the Convention concerned with social issues and the Social Education Division of The American Baptist Publication Society.)

The cry of crisis is not new. It would seem, however, to be especially applicable to our day, living under the threat of world war and social revolution. If the church of Jesus Christ is silent as to the duty of the Christian in the realm of human relations it will deserve the doom that has already come on the church in Russia, Mexico and Germany. The church is challenged to a more thorough-going allegiance to its Lord by putting him above all lesser loyalties of state and class and personal security. And it must fearlessly condemn as sin not only the recognized evils of liquor, gambling and sex immorality, but also the gigantic evils of war, human exploitation, and class and racial injustice in which many of us who call ourselves Christians are unwittingly involved.

The church of Christ must face the obligation not only of oppressing sin wherever it is found, but of building the family of God on earth where justice and cooperation and love shall prevail! This can happen only if evangelism becomes committed to thorough-going Christian social action, and social action be based on individuals committed to Jesus Christ.

This conference recommends that a Council for Christian Social Education and Action be established in every local Baptist church. It should have such functions as the following:

A. To encourage individual and group study of these areas of tension in human relations:

1. The Home
   (*a*) Courtship, marriage and divorce.
   (*b*) Parenthood and child-guidance.

2. Community
   (*a*) The liquor and narcotic problem.
   (*b*) Crime and delinquency.
   (*c*) The use of leisure time.
   (*d*) Demoralizing publications.
   (*e*) Unwholesome motion-pictures.
   (*f*) Gambling.
   (*g*) Housing.

3. Economic
   (*a*) Economic justice.
   (*b*) Unemployment and relief.
   (*c*) Problems arising from industrial conflict.
   (*d*) Economic organization (including cooperatives).

4. Political
   (*a*) Christian citizenship.
   (*b*) Relation of church and state.
   (*c*) Protecting rights of minorities.
   (*d*) Protecting freedom of conscience.

5. Inter-cultural
   (*a*) Race relations.
   (*b*) Conflict between culture groups.

6. International
   (*a*) World peace.
   (*b*) World understanding and service.
   (c) Political refugees.

B. It should suggest concrete action that might be taken by individual Christians and church groups to make effective the spirit of Christ in these areas.

C. It should lead in actively supporting those individuals who come into conflict with social or economic groups or with the state itself through their endeavor to follow uncompromisingly their Master.

This conference also recommends the establishment for the Northern Baptist Convention of a Council for Christian Social Education and Action to plan for individual and group study and action in the areas noted above with the objective of basically changing the contemporary pagan social attitudes and structure to make them more Christian.

The following procedure is suggested:

1. The encouragement of persons to assume their place of active Christian responsibility and leadership in human affairs.

2. To provide factual information and trustworthy analysis of social issues as a basis for individuals and groups to evaluate in the light of Christian principles.

3. To create effective organizations within the local churches, city societies, and in the state convention areas generally for carrying out the program of social education and action.

4. To provide local churches with information concerning social education and action techniques, including illustrations of right and wrong ways to operate.

5. To cooperate in providing adequate social emphasis and instruction in denominational programs for children, young people, and adults, and where necessary, issue independently additional free and pay materials.

6. To cooperate officially with social agencies of other denominations, interdenominational groups and other community organizations where concerted action is desirable.

7. To promote specific projects, such as:

   (*a*) Schools in Christian Living.
   (*b*) A flying squadron for one-day institutes.
   (*c*) Work or service camps.
   (*d*) Industrial institutes or traveling seminars.
   (*e*) Workers' schools to develop leadership in labor groups.
   (*f*) Church "Family Institutes."
   (*g*) Projects in interracial fellowship.
   (*h*) Cooperation with the Cooperative Movement.
   (*i*) Projects for meeting emergency needs as war refugees, flood victims, etc.
   (*j*) To develop adequate lists of competent speakers.
   (*k*) To develop strategies to be used in meeting specific social emergencies, i. e. war, abridgement of civil liberties, etc.
   (*l*) To aid unemployed.

8. To provide counsel and aid for local churches.

   (*a*) Who are faced with difficult community situations such as:

      (1) Serious struggles between labor and capital.
      (2) Racial conflict.
      (3) Jewish-Gentile friction.
      (4) An acute liquor problem.

   (*b*) Where the minister or other members of a church meet severe community opposition because of their vigorous espousal of Christian principles in public life.

Such a Council of Christian Social Education and Action might be an official body of the Northern Baptist Convention; it might be semiofficial, or it might be unofficial. This conference would recommend the second alternate, believing that a semiofficial status would be more desirable.

This conference requests the General Council that one representative from each of the seven committees concerned with social issues, and the Social Education Division of The American Baptist Publication Society be appointed to act as a coordinating committee to study the matter of greater unification between these social service groups and bring back recommendations to a Church and Social Progress Conference next year.

Recent Books

Order All Books from The American Baptist Publication Society

THE WORLD AT MY DOOR. By Mary Martin Kinney. The Judson Press. 1938. Price, $1.50.

The author is general secretary of the Christian Friendliness Department of the Woman's Home Mission Society, formerly known as the Christian Americanization Department. This is the first comprehensive book on the movement and while it will serve admirably as a handbook for the large number of women now engaged in its promotion and service, it has a general interest because of the "case histories" it presents, good stories all, and well told. It is a timely book, for in these days if even the aliens in our midst—and their children—should be made by the church to feel that no matter how it may be in some other countries, here in America there is a sympathetic, genuine Christian friendliness. The book has many illustrations that illuminate the subject and show what this splendid Department is attempting and accomplishing.

LEADERSHIP IN THE NEW AGE. By Frederick Ellsworth Wolf. Tuttle Publishing Company. 1937. 135 pages. Price, $2.50.

"A New Age is coming to the birth in the life of all mankind. . . Humanity is on the march." In this stirring thought Mr. Wolf sets the theme for his survey of leadership problems. He does not attempt to define this New Age, but confesses a concern for the necessity it will arouse for an inspired, unselfish leadership as contrasted with the past's inadequate and usually selfish supply.

The book offers a comprehensive analysis of the qualities of leadership. Urging that our potential leaders find their inspiration in the teachings of Jesus, it seeks to adapt itself equally to classroom discussion, business personnel offices and young people's societies. Each chapter concludes with a "survey chart" on which the reader can evaluate his own positive and negative characteristics and from which he can prepare a program of self-improvement.

A CALL TO PRAYER. By Vivian Ahrendt. The Warner Press. [illegible] pages. Price, $1.00.

This book is pretty largely made up of quotations and illustrations; but this does not detract from its value as a [illegible]

contribution to devotional literature, for the borrowed material is wisely selected and fitly applied to the topic in hand. Some of the chapter captions are: "Christian Speech," "The Blessing of Adversity," "Prayer that is Definite," "Anxious Christians," "Using Suffering." Leaders of prayer-meetings will find it helpful, and as the jacket says, "The seed thoughts of a volume of sermons lurk in its pages."

POSTSCRIPT TO ADVENTURE, AN AUTOBIOGRAPHY OF RALPH CONNOR. Farrar & Rinehart. 423 pages. Price, $3.00.

Experiences, motives, philosophy, the factors that make a man are all interwoven as Charles W. Gordon tells his story of his life. Who is there that has read *Sky Pilot, Black Rock,* etc., who would not like to look behind the scenes into the life of the author? You are taken through college days, a pioneer Presbyterian minister in western Canada, the World War, labor adjustments, etc. Here too are glimpses of many great personalities whom Ralph Connor met.

THE MISSIONARY EDUCATION OF ADULTS. By John Leslie Lobingier. The Missionary Education Movement. 1938. 182 pages. Price, cloth, $1.00; paper, 60 cents.

Many books have told of missionary work in this or that land; comparatively few have undertaken to set forth in practical terms the ways and means of promoting missionary education in a class, society, or church. For this reason Doctor Lobingier's manual is particularly timely and helpful. The scope of the book is shown by the chapter headings: "Christians with a Sense of Mission," "Enriching Experiences," "The Place of Study Classes," "By Many Paths," "The Place of Money," "Men and Women," "Younger Adults," "Who Is Responsible?", "Missionary Education in the Church Education Program," and "Testing Our Progress." The point of view is fresh and stimulating, the methods proposed are educationally sound and the material is well arranged.

OUTLINE STUDIES IN LUKE. By John L. Hill. Fleming Revell Company. 1937. 182 pages. Price, $2.00.

The chief charm and the greatest value of this book grow out of the fact that it treats the Gospel of Luke (the whole of it) in detail, yet always practically. The style and language are those of a layman who has had years of experience in teaching the Bible to other laymen. The interpretations of the Scripture passages are sane, thought-provoking, and earnestly evangelical. The way the Scripture is applied to life problems reveals a deep insight into human needs and a rich knowledge of the Christ who can meet those needs. Doctor Hill is the book editor of the Sunday School Board of the Southern Baptist Convention.

BIBLICAL COSTUME. By Marion Logan Wright. The Society for Promoting Christian Knowledge. Distributed in America by The Macmillan Company. vi and 102 pages. Profusely illustrated. Price, $1.50.

The habit of producing biblical drama as cheaply as possible has led to a succession of Wise-men in bathrobes, shepherds strumming zithers, and like incongruities. This book, by giving authentic information on many formerly obscure points of biblical dress, and by pointing out the possibilities in correct but inexpensive construction of biblical instruments and furnishings, makes such mistakes unnecessary. Dramatic groups that specialize in biblical presentations will find the book particularly helpful.

THE MINISTRY OF FRIENDLY GUIDANCE. The Judson Press. Revised and greatly enlarged edition. 138 pages. Price, 50 cents.

Practically everything except the name and the general way in which the material is organized will be new. This book attempts to interpret evangelism in terms of tangible and workable projects for young people to use. The Leadership Education Division is recommending the new edition for Course 140.1b. In the new Bulletin No. 502, the course will carry the title, "Evangelism for Our Day."

WE PROPHESY IN PART. By Willard L. Sperry. Harper and Brothers. 1938. 201 pages. Price, $2.00.

The Lyman Beecher Lectures on Preaching have been delivered annually before the Yale Divinity School since 1872. The foremost preachers of America have contributed to the series. This year the lecturer was the Dean of the Harvard Divinity School. Doctor Sperry points out that preaching, as it is understood and practised in most Protestant communions in America, derives its form and true significance from the Old Testament prophets. A considerable portion of his book is devoted, therefore, to the nature of the prophet's inspiration. That so much that is fresh could be said on so familiar a subject as preaching is astonishing; that all that is said should be sane, encouraging, and practically helpful, is reason for gratitude. The book is recommended to all who would be better preachers.

FORWARD THROUGH THE AGES. By Jesse Rodman Wilson. The Judson Press. 1938. 139 pages. Price, $1.00.

The activities of the Christian church in winning non-Christians to Christ, from the time of the apostles down to the present, are set forth in a brilliant survey. Some of the outstanding missionaries are characterized; the work is evaluated, and present-day missionary problems are constructively discussed. The book will be a good reading course for any missionary group, or good study material for an adult class or young people's society. The author is a graduate of the University of Texas and the Yale University Divinity School. (The honorary D.D. was given him by the Berkeley Divinity School in 1937.) He was engaged in missionary work in Japan, 1921-1926, and has been a traveling secretary, associate general secretary and general secretary of the Student Volunteer Movement. Doctor Wilson is the author of *Why I Am a Christian,* and the editor of *Men and Women of Far Horizons* and *Students and the Christian World Mission.* He was a member of the American delegation at the Jerusalem International Missionary Council of 1928, and is a delegate-elect to the Madras, India, Council of 1938.

TALES OF A WASTE-BASKET SURGEON. By Gordon S. Seagrave, M.D. The Judson Press. 265 pages. Price, $1.50.

Waste-Basket Surgery (published in 1930) is the story of the wonderful accomplishments of a medical missionary who was equipped with almost nothing that an American hospital or surgeon regards as indispensable. In this book Doctor Seagrave tells how he did more wonders—medical and all sorts—with little to do with. It is a romance of makeshifts. What is the work of a missionary, and in particular of a medical missionary, in a country like Burma? It is everything under the sun. And the story of it is of absorbing interest, as told in Doctor Seagrave's informal, sparkling language. It is, too, an appealing defense of medical missions. After reading of the deplorable ignorance of medicine and the frightful suffering from disease that Doctor Seagrave is all the time encountering out there, only the hardest hearted will discourage this feature of the foreign missionary program.

Lesson Topics for October

October 2. THE ONE TRUE GOD. Exod. 20:2, 3; Isa. 45:22; Mark 12:28-34; 1 Cor. 8:4-6.

October 9. SPIRITUAL WORSHIP. Exod. 20:4-6; 32:1-8; John 4:19-24.

October 16. REVERENCE FOR GOD. Exod. 20:7; Matt. 5:33-37; 12:33-37.

October 23. OUR DAY OF REST. Exod. 20:8-11; Isa. 58:13, 14; Luke 13:10-17; Gal. 4:8-11; Col. 2:16; Rev. 1:10.

October 30. PERSONAL RIGHTS AND WHERE THEY END. Eccl. 2:1-3, 10, 11; Rom. 6:17-23; 14:21.

International Sunday School Lessons

(Improved Uniform Series)

Third Quarter, 1938: Messages from Israel's Early Leaders

AIM: Through a study of success and failure in the lives of some of Israel's early leaders to find guidance and enrichment fo present-day living and inspiration for closer fellowship with God and for fruitful service in his kingdom.

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the Internationa Council. The outlines are copyrighted, 1936, by the International Council of Religious Education and are used by permissio

LESSON 10. SEPTEMBER 4

WHAT PRICE SPIRITUAL REVIVAL?

1 Samuel 7: 3-13

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Psalm 125

KEY VERSE: Prepare your hearts unto the Lord, and serve him only.—1 Samuel 7: 3

3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, Gather all Israel of Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.

12 Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us.

13 So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

A Bible Message for Every Day

Monday. Revival at Mizpeh. 1 Sam. 7: 3-6. "Ark of the Lord" has figured extensively in the figurative language of religion. Signifying primarily the presence of God. For what other things does it stand, for you? Prayer? The Bible? Sound doctrine? The law of the Lord?

Tuesday. Victory at Mizpeh. 1 Sam. 7: 7-13. Prayer before victory! And the sequence is just as certain in the moral realm as in gross warfare. Learn the victory of prayer!

Wednesday. The Kingdom First. Matt. 6: 31-34. Notice that the things mentioned in verse 31 are perfectly legitimate goods of life, but they are parts, and "the whole is greater than any—or all?—of its parts," geometry tells us. Saint Augustine exclaims, "What must not he possess who possesses the Possessor of all!"

Thursday. One Thing Needful. Luke 10: 38-42. Food and drink and a well-set supper-table are not to be despised, or neglected; but what trivialities they are compared to "a little talk with Jesus!"

Friday. Prayer for a Revival. Ps. 85: 4-9. The psalms are full of earnest longing for national restoration translated into terms of spiritual revival; but they also everywhere pray for cleansing and forgiveness.

Saturday. Where a Revival Begins. Ps. 51: 7-13. This psalm might well be called the "first person, singular number psalm." Notice the pronouns: "me," "my," "mine," "I"—thirty-two of them. Revivals do not begin in a church, or community, but in individuals; you, me, the other man.

Sunday. Righteousness and Securit Ps. 125: 1-5. But just what do yo understand by this security and stabilit in the Lord? Not as the world pr vides such things does God make the ours. The true solid rock shall be courageous believing hearts, Holy-Spiri filled lives.

At the Threshold of the Lesson

Samuel is one of the gigantic figur of the Old Testament. He is also on of the purest and noblest characters the Bible. Although here in our less he is specifically one of the "judges" really the last—we call him "Samuel, t prophet." He may be regarded as t first of the long line of Hebrew prophe using that term in its technical, its be sense: truthteller (spokesman for God rather than foreteller.

In his age the Philistines and t Israelites, two immigrant people were fighting for supremacy in Pale tine, the land of Canaan. From t point of view of civilization and mi tary strength the Philistines were f superior to the Israelites. The streng of the latter was "in the Lord," to u an oft-repeated phrase. Backed strong faith in him, the God above gods, they were indomitable. Th were, however, constantly forsaking G and so making it impossible for him back them.

It was Samuel who in these co tingencies brought them back to Go By prayer and pleading and invective led them as prophet, while at the sa time he was ruling them as "judg "So the Philistines were subdued, a they came no more into the coast Israel."

The Lesson Before Us

I. THE ARK AT ASHDOD AND KIRJATH-JEARIM

Things you shouldn't have bri you bad fortune. The Philisti found this true of the ark, which t had captured at the battle of Ap

(4:11). The holiness of anything—sacred object, church-building, Scripture, doctrine—loses that holiness when it gets into the hands of the wrong people. The ark was a symbol of the divine presence and divine blessing, but not for the Philistines, while they held it there at Ashdod. In chapters 5 and 6 we are told how it cursed them and how they were glad to be rid of it. Men of Kirjath-Jearim went and fetched it (7:1). It was treasured in their town for twenty years, that is, until David removed it to Jerusalem (2 Sam. 6:2).

II. Get Right with God

"What price spiritual revival?" Well, the first step is to discard, cut loose from, strange gods. "I the Lord thy God am a jealous God." "You cannot serve God and Mammon"—or any other person or thing that you make a god of your life—at the same time. Across the page of religion "Either or!" is written large. Nor can you set yourself to preparing your heart for God's incoming until you clean it out and clean it up (vs. 3).

Baalim and Ashtaroth were the male and female Canaanite divinities. Their worship was marked by many degrading ceremonies and was thoroughly unethical. Waterman has "foreign gods and Ashtartes." Ashtoreth is the singular, Ashtaroth the plural. The Phœnician, the more correct spelling, is *'ashtart*. When this Semitic divinity was taken over by the Greeks and fused or identified with their Artemis the name became Astarte. Solomon built a temple for her at Jerusalem (2 Kings 23:13; cf. 1 Kings 11:5).

Both the Israelites and the Philistines were constantly under the temptation of taking over the divinities and religious forms of the Canaanites among whom they were living. There is an old saying that the conqueror brings his laws, but appropriates the religion of the conquered. Almost every page of the Old Testament contains some reference to this "whoring" of Israel; to fight it was their prophets' life-and-death struggle. The alluring sex appeal of the rites of Baal and Ashtoreth worship made their task all the more difficult.

III. Prayer, Fasting, Contrition

Getting right with God, as a preparation for spiritual revival, involves a great deal more than life housecleaning. Jesus reminds us that a swept room is sometimes a liability (Luke 11:24-26). Samuel understands this, so he assembles the people for an holy convocation at Mizpeh ("watchtower"; where the form Mizpah is used it is always accompanied by the article "the Mizpah"). It was in Benjamin, a few miles northwest of Jerusalem (Joshua 18:26). It became the boundary mark between the Northern and Southern kingdoms. The last part of verse 6 is an explanatory note, bracketed by Moffatt: "It was at Mizpeh that Samuel managed the affairs of Israel."

The pouring out of water "before the Lord" (vs. 6) is a symbolical act that has no exact parallel in the Old Testament, but is probably significant of the outpouring of their hearts in penitence and supplication (cf. Lam. 2:19; Ps. 62:8).

One must be entirely right with God in order to have that implicit confidence in him that casts out fear. The Israelites hadn't yet reached such confidence, witness the fact that they began to shiver in their boots when they heard that the Philistines were preparing for another attack upon them (vs 7). Samuel was praying, and they told him to keep at it. He doubtless did—for a while. But he knew that prayer isn't all.

There is a point in the experience of religion where you must sacrifice, or stop. An altar stands there, and you must give something to it, maybe your own self, if you would get any closer to God, acquire a firmer hold upon him. The sucking lamb that Samuel offered might not be less than seven days old (Lev. 22:27), and it was burnt entire to express entire consecration to the Lord.

IV. Victory

Thunder is commonly represented in the Old Testament as the speaking of God (Ps. 29:3, 4; 2 Sam. 22:14). So here it would enhearten the Israelites—but terrify the Philistines. Waterman's translation brings out the providence of the happening: "for *just as* Samuel was offering up the burnt-offering." "So the Philistines were subdued; they no longer crossed the frontiers of Israel" (vs. 13).

V. Ebenezer

Eben **in Hebrew means "stone,"** *ezer* **"help"; so. "Stone of Help."** The name has passed into Christian phraseology. The English Puritans and our godly New England ancestors used to give it to their sons, while "Here I raise my Ebenezer" is the most familiar line of one of our most familiar hymns. The ancient Hebrews had a fondness for these memorial pillars (cf. Gen. 31:45; at another Mizpah). They served—and still do—a useful purpose: "Here God came to our deliverance; and will again!" Or, "Here some man of old had a deep experience of God; it will be well to tarry here a while."

Practical Questions for Class Discussion

¶ To have a revival in your own life, or in your church, there must be a decided return to God—if there has been any turning from him. Conversion is an expressive word, and conversion is a turning-point.

¶ Things must be discarded that separate from God. They are many; and usually it doesn't take a prophet to point them out; you know what they are better than any prophet.

¶ And some things that are not in themselves ungodly must be put aside. If God is to be in our lives, he must have plenty of room. It is not difficult to crowd him out. "Room for business, room for pleasure—but for Christ the Crucified?"

¶ When you get away from God you naturally get away from his power—and then the Philistines will be upon you (Judg. 16:12, 14). Jesus' world referred to him as a man "with power." He always had it because he was never separated from the God Father.

¶ Prayer, especially such prayer as we can imagine Samuel's to have been, helps further a spiritual revival.

¶ And contrition and confession; and sacrifice of one sort or another.

¶ We dislike to bring in warring, into such a sacred matter as spiritual evangelism, but—figuratively—may we not read a lesson in the fact noted (vs. 11), that the Israelites now went out and pursued the Philistines? Action, work, following-up, personal approaches, are one of the prices of a spiritual revival.

¶ Haven't all spiritual revivals in church history had a human leader, as Samuel brought about the one of our lesson?

¶ You must have a number of Ebenezers in your past Christian experience; name them.

Notes and Comments

"Christians have to learn to hallow the power of memory. In days of difficulty we have to pour into the quicksands of our shifting emotions the concrete of our past experiences. Every life has its hours befitting an 'Ebenezer' memorial. Sometimes we forget to erect them."—*R. C. Gillie.*

Ungodliness carries with it loss of God's power. . . A great preacher sinned grievously; financially; swindled many of the members of his church. An old lady of his congregation told me that several months before the thing came out, she began to suspect that something was wrong; for his preaching was losing its power, becoming hollow, banal.

Churches sometimes pray for "showers of blessing," when they are so roofed over with selfishness and worldliness and other bad things that they wouldn't be watered by the reviving, revival blessing if God should send it.

That Samuel attained the highest reputation for sanctity, intercourse with God and holy influence, is plain from various passages of Scripture. He is coupled with Moses and Aaron, as having influence with God (Ps. 99:6), and his name is linked with Moses' alone as a powerful intercessor (Jer. 15:1).

Teachers' Helps

In the Men's Class

Charles C. Stillman,[1] Columbus, Ohio

SAMUEL: SPIRITUAL REVIVAL

In one of the magazines, for May 2, 1938, I noticed the following suggestion in an advertisement: "Consult an architect when you build . . . he's a doctor of better living." Of course our kind of house conditions our kind of life. And of course, if we have sense, we will go to the specialist in the building of houses when we erect an abiding-place.

The people of Israel were continuously zigzagging around, getting into trouble, and then very naturally trying to get out of it. The temptation to enjoy "the pleasures of sin for a season" apparently could not be fought off by the mass of people. Living in social disharmony, they were ever in need of specialized direction. Wanting to build a better life, they would go to the doctor of better living as mercifully provided by Jehovah. In this case, it was Samuel.

The Philistines had captured the ark. Their religion was not keyed to the religion represented by the ark, and the ark proved a bane to them. They sent it back to its owners, accompanying it with a gift—by way of recompense or confession of error.

Samuel, as a doctor of better living, steps into the picture. He seized the occasion to prevail upon the people to give up all the foreign gods and serve Jehovah only, and at a great gathering summoned by the prophet the contrite people confessed their sin. Their solemn gathering, however, was troubled by the rumor of the Philistine advance. But the prayer of Samuel was mightier than the alien hosts. For he interceded for his people on their earnest entreaty, and in answer Jehovah with his thunderstorm confounded the foe, and they were routed by Israel.

The radio, the loud speaker, the daily newspaper, or the airplane dropping down printed messages over all the land would "have come in handy." It seemed, however, that Samuel summoned a huge delegate convention. "And Samuel spake unto all the house of Israel, saying" . . .

We know what his message was. Shorn of the historically early trappings and stripped of the then current phraseology, it was this: If you are going to serve God, you will have to do it with all your heart. Doing it with all your heart means that you cannot get along on a fifty-fifty basis with a lot of ungodly connections. In fact, you must "put away" this, that and the other, and "direct your hearts unto Jehovah."

Aldous Huxley, in *Brave New World,* quotes Nicolas Berdiæff: *La vie marche vers les utopies,* "life moves forward toward the ideal." An army on the march must leave much behind. A Christian eyeing the ideal must "put away."

Last April, in Newark, N. J., I heard Mr. Snyder, the news commentator, drop this remark among statements about Japan, Russia, England and other countries: "Every man is a series of events. He is the result of what he has ever done before." Life is something like a certain game known as "put and take": we must contribute and we must slough off. What price spiritual revival? Put God first—that's the answer.

The prophets of Israel were always pointing the people of Israel forward. It is the Christian doctrine that our sins and iniquities will be remembered no more against us—provided there are repentance and a willingness to "direct your hearts unto the Lord and serve him only." What does life mean, anyway? It means advance, going forward, utopia. It means that we start from scratch and light out on the track.

On March 27, I was in St. Paul, Minn. In the *Pioneer Press* of that city, I read the following, as written in a syndicated article by Angelo Patri:

"When did anyone get a hold on the future or even glimpse it? Tomorrow, being forward looking, cannot cast its shadow backward upon us. It has no shadow. It is a hope, and in hope there is no certainty and, therefore, no shadow. Hope is the salvation of the human spirit, and hope lives in tomorrow. Then why be afraid?"

For the Christian, faith glimpses the future, sublimates the shadows, glorifies hope, and leaves him unafraid.

[1] Professor Stillman is director of the School of Social Administration in Ohio State University. He is the author of *Social Work Publicity.*

Before My Class of Women

Colena Michael Anderson, Redlands, California

For two weeks now, in preparation for writing this, I have been facing the question asked in the topic for the day, "What Price Spiritual Revival?" I asked our pastor for a book on revivals, and I have been reading it.

From it I find that spiritual revivals follow the law of progress, coming in not by a "steady, onward movement, but by an oscillating movement like that of an incoming tide"—that sweeps everything before it. Then comes the ebb, and again comes the flow. Also a "certain law of periodicity is discernible." There was the Reform Movement of the sixteenth century, the Puritan Movement of the seventeenth, the Wesleyan of the eighteenth, the Oxfor Movement of the nineteenth century Each revival was preceded by a "tim of spiritual deadness," by "dark days o unbelief." Then, in the fulness of time came a profound sense of dissatisfaction "Sick of soul, men turned with a sig to God."

"The next event, common to the his tory of all great revival movements was the appearance of the man destine of God to be its leader, the advent o the prophet who sums up in himself th longings of the times and interprets t his day and generation their inmos needs." With this preparation mad "there certainly appears the light an glory of a new day. Vast energies ar awakened and new forces burst int being." Varied though the revivals ma be in leaders and manifestations, on message underlies every pronouncemen of every leader—the redeeming lov of Jesus Christ. "Every revival is return to Christ."

I've searched further, hunting u articles in several religious magazine In front of me now is E. Stanley Jone "Afterthoughts on the Preaching Mis sion." In this article Stanley Jones dis cusses the two approaches—from th individual to the social order and fro the social order to the individual, an he speaks strongly for the latte "There is," he says, "definitely a weal ening of the sense of individual guil But the sense of corporate guilt definitely strengthening. . . This genera tion is oppressed by sin in the collecti life far more than the generations tha have gone. . . To appeal to this gener tion to repent of individual sin is to g but feeble response. Whether we lik it or not, that is a fact. But wor back from the social order to th individual and you get astonishing r sponse. When you posit the kingdo of God on earth with its demand fo change in the total life and work the individual, he inwardly says: 'We if that is the framework, if that what you mean by being a Christia I have got to be born over again an born different.'"

He tells of the eight thousand peop who stayed for an aftermeeting for pe sonal surrender to Christ in the Madis Square Gardens meeting and of the s thousand who stayed in Boston. He is something to give us pause, and y the question, "What Price Spiritu Revival?" is not answered.

More times than I can remember have taken paper and pencil in an a tempt to get started on this article, b nothing that I wrote rang true. Sta after start has proved itself false a one after another the attempts have be discarded. Now this morning, stripp bare of confidence, bowed down w defeat, conscious of the fact that too I must write something, I again fa the question. It is a pertinent questi for tomorrow evening at our church

are beginning a series of revival meetings. We have already had two series of extra meetings this year and it was with no little hesitation that the church considered having another.

The question "What Price Spiritual Revival?" is then no academic question for our church. From various sources have come various answers:

"It'll mean that folks will have to give up other social engagements in the evenings."

Mrs. —— says, "I wish it wasn't the same time as the State Convention in Salem. I can't make up my mind where I ought to go."

And Mr. —— says, "What we ought to do for a rousing spiritual revival in this town is to get together with all the other churches and make a genuine union effort. What chance does any evangelist have in a small city like ours unless all the churches. . ."

But none of these responses really answers the question for me. It still pounds in my ears. It goes deeper; it pounds on my heart. Now out of a period of quietness another answer comes. It comes quietly, simply, and vividly; in fact, so vividly that I turn to see who has spoken it. But I am alone in the room. And yet I hear as though a voice were speaking:

"The price of any spiritual revival is the individual soul. The coin of its purchase is the complete personality. No matter through what approach the transaction may be entered upon, whether from the social or the individual, the success of any revival comes only with the receipt of lives paid in full."

Spiritual leaders have been predicting a revival. They say that the conditions have been or are speedily being fulfilled. We have served our time of "spiritual darkness." "Dark days of unbelief" are giving way to the dawn of a heart-hunger after God. Great leaders are already abroad in the world.

What then is holding back the wave? There remains only one other condition to be met. The payment in full of your life and mine! There are too many of us of whom our Lord has occasion to say, "One thing thou lackest."

Regular attendance at all the revival meetings, holding up one's hand at the close of an evening's service, walking down the aisle to the front in response to an appeal, even signing a card is not the price of a spiritual revival. These are but the gestures of reaching for the price, like unto a man or woman reaching for a pocketbook. . .

There dawns a parable. Perhaps through it I can make my point clear.

Behold, two women went out to buy. That which they sought meant health and strength not only for themselves, but for their families and friends. In the shop the merchant named his price. One woman took out her purse, held it in her hand for a moment so that all might see that she had the price. Then, without opening the purse, she walked away, and for want of the purchase she sickened and with her her family.

The other woman, hearing the price, likewise took out her purse, but she opened it wide and turned it inside out and emptied all its contents on the counter, saying as she did so, "Had I more I'd gladly pay that, too."

The Lesson Illustrated

Cease not to cry unto the Lord (1 Sam. 7:8).

Felix Neff, in speaking on the subject of prayer, has strikingly remarked: "When a pump is frequently used, but little pains are necessary to obtain water; it flows out at the first stroke, because the water is high. But if the pump has not been used for a long time, the water gets low, and when it is wanted, you must pump a great while, and the stream comes only after great effort. And so it is with prayer; if we are instant in it and faithful to it, every little circumstance awakens the disposition to pray; words are always ready.

The Lord thundered (1 Sam. 7:10).

A great storm was raging overhead, lightning flashed in the dark sky. The hills resounded with the peals of thunder which seemed to encircle them. It was a beautiful scene and filled one with wonder as he looked and listened. In the midst of the storm a little girl asked, "What is the thunder, mother?" "I think it is God's voice," the mother answered. A terrific clap followed, and the child bowed her head. The mother called her to her side.

"Why do you bow your head when the thunder comes?" she asked, not knowing of what the child was thinking. "I'm answering God," was the reply, given with a crimson flush flooding her face. "And what do you say, darling?" "I say what Samuel, that little Old Testament boy, said," the child replied: "'Speak Lord; for thy servant heareth.'" —*Onward.*

LESSON 11. SEPTEMBER 11

SAUL: CAUSES OF MORAL FAILURE

1 Samuel 10: 21-25; 15: 20-23; 31: 3-6

[This lesson written by W. Quay Rosselle and Mitchell Bronk]

Devotional Reading for the Opening Service: Matthew 7: 21-27

KEY VERSE: Behold, to obey is better than sacrifice.—1 Samuel 15: 22

10: 21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house.

15: 20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

31: 3 And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

A Bible Message for Every Day

Monday. The Selection of Saul. 1 Sam. 10:21-25. The voice of the people is not always the voice of God; but when it is well-nigh unanimous, and the people have been directed by a Samuel, and by prayer and sacrifice, it is likely to be.

Tuesday. Saul's Disobedience. 1 Sam. 15:20-23. He takes things into his own hands, leaving God out. In that direction is moral failure—and then other failures—and disaster.

Wednesday. The Tragedy of Gilboa. 1 Sam. 31:3-10. We Christians like to associate with that battle the fine spirit and magnanimity that David showed when he sang about it (2 Sam. 1:19-27).

Thursday. The Signs of the Times. Matt. 16:1-5. The "sign" that the Israelites wanted was a king; the reality —"real thing"—God, eternal but invisible, didn't satisfy them; or even that God as functioning in his splendid prophet, Samuel.

Friday. The Start and the Finish. Luke 14:28-35. The lesson of all these incidents we are considering is that victory is with God, for us with him. It takes more strength than any of us possess morally to win out, reach the goal, finish in good shape, plow to the end of the furrow.

Saturday. The End of Moral Failure. Matt. 7:15-19. It is worse than spoiled plans, and a wrecked body, and the ill that has been wrought for others—it is to go on into the place where Christ the Lord shall never be.

Sunday. The Rock and the Sand. Matt. 7:21-27. Think of children and young people in this connection, and not of yourself. Your foundations are doubtless already laid. Guide, help them with theirs. It is one of the supreme tasks of Christian discipleship.

At the Threshold of the Lesson

The latter years of Samuel's life were clouded by many troubles. Like Eli, he was unhappy in his sons (1 Sam. 8:3). The people began to lose faith in what to him was for them the divinely-ordained form of government; a theocracy; God himself and alone king; the judge (leader) merely God's vicegerent.

Again and again the pagan nations surrounding Israel made predatory forays against them. These nations had kings while Israel did not. It was natural, therefore, for the people to believe that their hardships resulted from lack of a strong government. If they could but have a king they would be safer from their enemies and more prosperous. Samuel opposed this demand of the people, but was instructed of God to accede to it; and was commissioned to anoint Saul.

The kings of Israel were never kings in the full meaning of the term. They had no legislative powers; all they could do was to administer the laws which were accepted as having come from God. Israel never lost the idea that God alone was their king. To him the people were responsible. At best their human kings were but viceroys. It is important to keep this in mind. Saul lost his kingdom when he forgot it.

The Lesson Before Us

I. The Choosing of Saul

Samuel sets forth the irksomeness and dangers of a kingdom (1 Sam. 8:10-18). He wants them to go forward with their eyes open. Saul was God's choice—if only a sort of second choice, for they were rejecting Him. The prophet and Saul both know about it before the people do. We are told of this in a pleasing pastoral story (9:1 to 10:16).

It presents Saul to us in a very favorable light. No matter what he afterward became, he is here the kind of man that God would naturally select. He was "goodly," "modest" (9:21), knows how to obey, and takes his anointing to be Israel's prince in a quiet, reserved spirit; says nothing to anyone about it.

The lot was used to ratify, or declare, the choice of God. It was a common procedure in Old Testament times. The scapegoat was thus selected, and Canaan thus divided among the several tribes (Lev. 16:8; Num. 33:54). First the tribe of Benjamin was "taken"; then the clan of Matri; then the family of Kish; then—Saul (10:17ff.). But, lo, the young man had run off, shirking the responsibility and honor.

The noble old prophet-judge, putting aside regretful thoughts of his own unworthy sons, when Saul is fetched exhibits him to the assembled Israelites. "Do you see whom the Eternal has chosen for you? Isn't he a fine fellow? A head taller than any of you!" (10:24.) The people pledge their feality with their shouts, "God save the king!"

II. Good Beginning

Saul began his kingly career in a spirit of daring and decisive courage. Nahash, an Ammonite chief, besieged Jabesh-Gilead, and when the panic-stricken inhabitants sought to know the terms of surrender he offered no milder penalty than that their right eyes should be put out! The news reached Saul as he was driving his oxen home from the plowing. He saw in the incident an opportunity to arouse the patriotic pride of the people to a strong and united effort.

With dramatic promptness he slew and dismembered the oxen and sent the pieces by messengers throughout the coasts of Israel, with the edict that all who failed to come to the defense of the imperiled people would be treated as were the oxen. This blending of fear with what patriotic sentiment there was so aroused the people that they rallied with one accord to follow Saul and Samuel. This episode revealed in the new king a capacity for decisive action which is an essential factor in all leadership.

Saul, at the beginning, manifested not only military prowess, but also statesmanlike vision. Much inter-tribal jealousy prevailed. There was little sense of national unity. If any of the tribes was to be safe, the tribes must learn that the interests of each were the concern of all. The powerful Philistines had seen to it that this national unity should not obtain. The king went far in uniting the tribes in a common purpose and united resistance to their common enemies.

III. Poor Continuance

Saul met his first rebuff by reason of his presumption. Samuel had instructed him to remain seven days in Gilgal, after which he, Samuel, would appear and conduct a sacrifice unto the Lord. Samuel was delayed, whereupon the impatient king took upon himself priestly functions, conducted the sacrifice. When Samuel did come he rebuked the king, pronouncing upon him a harsh penalty for his self-willed act. Perhaps the consciousness of kingly power had so far affected Saul that he had lost his former modesty. Exalted before men, he could not stand as a humble and suppliant sinner before God.

It was not uncommon for ancient kings (and some not so ancient) to become drunk with their self-importance. Christianity has been gradually erasing the falsehood of "the divine right of kings." Saul was disobedient to the express commands of the Lord. When instructed utterly to destroy the Amalekites and all they possessed, he but partially carried out the order; spared their king Agag, and greedily retained much of the wealth of the conquered enemy.

When confronted by Samuel and charged with this disobedience, he first lied as to his motives, and then tried to shift the blame from himself to the soldiers. There is a touch of blasphemy in his assertion that he had kept the fat animals to be used for sacrifices to the Lord. Samuel's penetrating question rings down through the ages to us: "Hath the Lord as great delight in burnt-offerings and sacrifice as in obedience to the voice of the Lord?" In meticulous ritual as in righteous conduct?

IV. Develops a Jealous Spirit

Not to have his own way and was made King Saul morose; indeed landed him in a pitiable melancholy bordering on insanity. He could not endure to see his own renown fade before that of the popular David increased. To hear it sung that while he had slain his thousands, David had slain his ten

f thousands, turned his jealousy into omicidal hate. Many an otherwise rong and efficient character has been ndone by jealousy. Its appearance in ny life should cause alarm, for it is a eadly enemy to all nobility. So many minent people have in them this vein of ttleness, which annuls a nobility that therwise would be theirs!

V. Superstitious

In his youth he sought out Samuel or information concerning the lost sses. Later, in more important mat-ers, we find him disguised and seeking dvice from the witch of Endor. In the ays of his sufficiency he disregarded the ounsels of Samuel; but how pathetic s his plea to the witch: "Bring me up ie dead Samuel!" Saul was never less ingly than when he stood unashamed in ie witch's cave. If we can make allow-nces for Saul because of his time and lace, we cannot for people living in an nlightened Christian age and country.

Yet in this Christian land there is nough of superstitious credulity to rovide fat livings, through the fees ney collect from guillible clients; for a ast number of astrologers, crystal-azers, necromancers, palmists, mediums, nd the like, infest every community. There are people calling themselves Christians who consult these pretenders ather than instruct themselves through ie sayings of Christ.

VI. Tried; Found Wanting

God gives a man the opportunity; f he does not improve it, it goes to omeone else. We may not think of God s employing the procedure of trial and rror; but men are not automatons and e cannot work out his plans except hrough the right sort of people. The sraelites should not have had a king at ll. God was making the best of it. He tried to mold Saul into a king after is own high ideal. But it didn't work.

Saul, David, Jonathan. The lives of hese three individuals weave themselves to a terrific tragedy—David's friend, aul's son, however, only an innocent ackground figure of the triangle. The ory is full of high adventure as well as ateful passion. It comes to an end, owever, in an ode that is one of the ems of Hebrew poetry (2 Sam. 1: 19-?), and one of the great threnodies of ie world's literature. In celebrating 's friend, David pays magnanimous ibute to the valor of the father, the ing Saul who hated him; bids the daughters of Israel weep over Saul," he was weeping for Jonathan (vs. 24).

Practical Questions for Class Discussion

We know so much about Saul that it should not be difficult to specify some of the prominent causes of his "moral failure"—our lesson topic. It seems to me that lack of self-control should come first. Point out instances of this.

¶ Pride. He was not big enough for his job, in the sense that the exaltation and authority "went to his head." This has been the destroying influence in case of many of our great men, and leaders not so great.

¶ Jealousy. We don't usually think of this as a very deadly sin, but it is, and because it so frequently is the beginning of moral downfall. It corrodes the character, embitters the life. And it takes lots of the grace of God to fight down jealousy. John the Baptist was a stern, unlovable man, but we love him just the same, because he welcomed the Greater than himself. Saul's jealousy of David was of course "natural," but it prevented him from being noble.

¶ Presumption. Saul is presented to us as a strong, exceedingly capable man. He knew it, and it led him sometimes to rely upon himself alone—leaving out God. His downfall teaches us that you cannot leave out God, without disaster, moral and otherwise.

¶ Greed (manifested in the saving of the spoil). A grasping spirit doesn't always land one in disaster; but how disastrous when one grasps what is rightfully God's!

¶ What is perhaps the loudest lesson here is the sheer uselessness of formal worship, religious acts, when in other respects we are disobedient to God. Samuel's "Behold, to obey is better than sacrifice," has become one of the great words of religion.

Notes and Comments

"**To sacrifice** what we want to, when we want to, as we want to, no matter what God wants, may suit us, but it insults God."—*P. W. Crannell.*

The moral wreck, Oscar Wilde, writes in *De Profundis:* "I grew careless of the lives of others. I took pleasure where it pleased me, and passed on. I forgot that every little action of the common day makes or unmakes character, and that therefore what one has done in the secret chamber one has some day to cry aloud on the housetop."

"**He who fights with monsters,** let him be careful lest he thereby become a monster; and if thou gaze long into an abyss, the abyss will also gaze into thee."—*Friedrich Nietzsche.*

"**Does it change the application of the tragic story** that Saul was King of Israel three thousand years ago? Obedience to God is the only safe course to follow, now as then."—*G. Lloyd Wilson.*

"**Who wears a crown** must fear to see
Both crown and kingdom slip away;
Who rules himself a king shall be,
Secure unto his dying day."

—*Arlo Bates.*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Saul: Moral Failure

Many counted Saul lucky. He went out to look for his father's asses that had wandered away as they grazed in the open country, and he found a kingship. I am not sure about the significance of 1 Samuel 10: 2, but there seems to be a note of prophetic solicitude in the recorded words concerning Mr. Kish, the father of young Saul: "Thy father hath left off caring for the asses, and is anxious for you."

Our local papers have had much to say about the daughter of a citizen who has just "made good" in Hollywood. In pictures, she has been shown in informal poses with certain "stars" of that section of the country denominated by one of our current radio reporters a "Follywood." Everybody seems happy over the turn of events. As for me (I know the father well), I hope the daughter becomes an honor to her family and to society. She is an estimable young woman. It is no reflection upon her or her equally estimable parents to remark that perversion of values has frequently accompanied rise to fame in the social environment in which she now lives and breathes. If she were my daughter, I am sure I would leave off caring for the earmarks of temporal fame and be anxious for the daughter herself.

Our morning local paper has an article about a man in Ohio who is currently serving society as a lawyer, physician, and clergyman. If he were to run for office and be elected to Congress, it would seem that his contribution to society would be both unusual and perhaps unequaled. But I wonder.

Maybe Saul was a good herdsman. The fact that he was a plebeian is no reason why he would not possess regal qualities. Wisdom often resides in obscurity. The bushel hides many a candle. Will he be a good king? Has he the stuff in him? Elevation to responsibility, especially if it be sudden, is the acid test of greatness of soul. The title of this lesson plainly indicates that our ranch friend could not, at least did not, hold up under the strain. He is plainly called a "moral failure."

What kind of failure is so significant as a moral failure? Run your mind through office-holders known to you personally. Have they seemed to change after election? Do they perform as you expected them to? The tragedy of American political life seems to me lie in the almost imperceptible, even unwitting yielding of the best intentioned men to the subtle influences surrounding assumption of office in our system of democratic government. In fact, many good men, potentially great, refuse to be candidates for office, because they fear the strength of those hidden influences that tend to draw one into the maelstrom of "politics," in the bad sense of that term, normally surrounded with ideals of common service.

Saul was strong physically. Probably he was about six feet six inches. The sun had burned him brown. His leg and arm muscles were knotty. He could pull and push and lift and run. His pulse was strong and his blood pressure right. He was a fine physical specimen. By themselves, those qualities are estimable. Everybody admires physical strength. At least, I do. I have a student who is physically exceptional. He is big and brawny. I walked down the corridors of a hotel in another city with him recently. People whispered to each other and pointed him out surreptitiously. This man has a keen intellect. He has a strong character and is vitally interested in human beings and their social problems. He noticeably lacks pulchritude, but for those of us who know him he will be a blessing to all with whom he associates. Physical fiber and moral fiber go beautifully together.

Saul did well for a while. In the victory over Amalek, however, he departed from divine instructions, and made terms with the king he conquered. A complicated series of events led to his suicide.

The people asked for a king, insisted upon having a king, and got one. Samuel plainly pointed out the conditions and concessions attendant upon setting up a king. Nothing daunted, they were persuaded that a change, even a blind change, would improve their lot. We are no wiser today. Something different from what we now have may be better for us. No form of government, if devoid of essential moral values, can work social salvation—in the long run. No form of government can be a substitute for the practice of moral virtues on the part of the governed. This is the lesson of history. How long before we learn it?

Before My Class of Women

Colena Michael Anderson,
Redlands, California

"Therefore they asked of Jehovah further, Is there yet a man to come hither? And Jehovah answered, Behold, he hath hid himself among the baggage. And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward."

Was it not strange that Saul, who, when he stood among the people, was higher than any of them from his shoulders and upward, should have hidden himself among the baggage? Surely, to be head and shoulders above the crowd betokened a kingly figure, one of which the owner could scarcely have been unconscious. Was Saul afraid he might be chosen king? Or was he afraid he might not be chosen king? Was it modesty or a secret fear that for all his physical power he lacked a full moral fitness for such an honor and responsibility? Did he know himself well enough to realize that inside he was not the man for king? Did he suspect that God in calling him was challenging his spirit to grow up to fit the stature of his body, and was he unwilling to accept the challenge?

In considering the topic for today, "Causes of Moral Failure," I find myself pausing at this first sight of Saul being fetched from his hiding-place among the baggage. Here to me is *the* fundamental cause of *his* moral failure—his cowardly refusal willingly to offer himself for God's choosing. That, I think, is the fundamental cause of every moral failure. Can you think of any failure being possible after once an individual says, "Here, Lord, am I. If you want me for this task, I am yours to command and commandeer"? Out of statements like this, revivals grow and the kingdom of God advances on earth. Out of a lack of such statements spiritual depression spawns like a fungus and the moral health of individuals and nations suffers.

Perhaps today some of us, as we look at Saul, sit back in self-justification, saying, "I would never do this. I would never hide myself from the Lord." How comforting the thought! But if all of us truly did this we should never hear ourselves begging to withdraw our names from the chairmanship of certain committees. What is it that makes some of us so afraid of the responsibility of leading others? I, myself, will work hours overtime as a member of a committee, but, "Please don't make me chairman!" Once, when my name was up for a head office, and a friend told me that my election depended upon my presence at the meeting, I, too, hid myself. I ran away not only from the meeting, but from my telephone and doorbell, and I hid, not among the baggage, but among the shops of Shanghai, which are also excellent hiding-places. Perhaps it is the vivid memory of my own quaking at that time that makes me stop overlong to look at Saul as he hid, and that torments me with the desire to know just why he hid. Of this I am sure, on the day that I hid away from the possibility of being chosen leader of that group, a certain area of my life began to atrophy and it has gone on atrophying.

One of the twelve disciplines described in the last chapter of Dorothea Brande's *Wake Up and Live* suggests that occasionally we give ourselves a day on which we say yes to every reasonable request made of us. No hiding among the baggage for that day! Few of us could expect the results that came to Mrs. Brande, herself, when she put her own twelfth discipline into action. One "Yes" led from teaching a class in fiction writing to writing one of the most helpful books on the subject, certainly the most original, *Becoming a Writer*. Another "Yes" led her straight from a lecture to a group of booksellers to the production of the book from which I have quoted, a book which these same booksellers were soon to announce as heading the list of best-sellers.

By this time you are realizing that I have clipped the letter "s" from the first word of our topic. I have not been writing of the *causes* of moral failure, but of only *one cause, hiding from God*. There are, of course, many other causes—shortsightedness, disobedience, jealousy, pride—a long list of them. But do they not all spring from this larger evil, hiding from God?

What a great difference between the life that hides *from* God and the life that hides *in* God. All the difference between despair and joy, between darkness and light, between failure and success.

Though Saul confessed, "I have sinned," he gave a religious cloak to his sin: "We did it to sacrifice to the Lord." Pious phraseology is often the bane of a good faith.

The Lesson Illustrated

The Lord hath anointed thee (1 Sam. 10:1).

Through what a lowly way Saul passed to his crown! He undertook a humble errand for his father, and this obedience led straight to coronation. And so it is with all fine sovereignties we come upon them at the end of toilsome climbs. At one point in the tiring climb to Zermatt the Matterhorn suddenly breaks upon one's wondering eyes and the hardships of the road are immediately forgotten. I never know what I shall encounter just around the next corner. Let me follow the path of obedience, and some royal surprise will await me. And so I will not despise "the day of small things." I will remember that humble obediences lead up to thrones. I will remember that the doings in the log cabin prepare the way to the larger doings in the White House. I will remember that ordinary fishing may be the school in which I am to learn to be "a fisher of men," and that in my daily business I may be trained to be an ambassador of my Lord.—*J. H. Jowett*

LESSON 12. SEPTEMBER 18

JONATHAN: THE COST OF BEING A FRIEND

1 Samuel 20: 4-17

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: 2 Samuel 1: 23-26

KEY VERSE: A friend loveth at all times.—Proverbs 17: 17

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

5 And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

6 If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Bethlehem his city: for there is a yearly sacrifice there for all the family.

7 If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11 And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee;

13 The LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:

15 But also thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies.

17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

A Bible Message for Every Day

Monday. David's Confidence in Jonathan. 1 Sam. 20: 4-10. True friendship is faithful unto death. David knew that Jonathan's would last, for was he not "taking his life into his hands" on his account? True friendship-love will do that.

Tuesday. Jonathan's Confidence in David. 1 Sam. 20: 11-17. There was risk on both sides; and each knew it. Friendship always has its obligations, not infrequently its dangers. But this strengthens the faiths of friendship.

Wednesday. A Friend's Lament. 2 Sam. 1: 23-26. "Very pleasant hast thou been unto me" (vs. 26). It's wonderful to have friends of whom you can say that after they are gone. That means real friendship.

Thursday. Christian Brotherhood. Philemon 15-20. We know that the world of those early Christian centuries was amazed, astounded, that just a teaching and a life, the gospel of Jesus, could transform slaves into brothers.

Friday. The Value of a Friend. Prov. 27: 6-10. You can't measure it by words and looks; not even by fair-weather conduct and intercourse; the old proverb, "A friend in need is a friend indeed," is the test.

Saturday. Friends of Christ. John 15: 13-16. "That a man lay down his life for his friends" is the last word about friendship and friendship-love. Jesus is such a Friend to you—are you to him?

Sunday. Friends in Christ. 1 John 3: 13-18. Men say that the kind of brother love that Jesus teaches, commands, is impossible, out of the question. It probably is—except "in Christ."

At the Threshold of the Lesson

It is a common rejoinder, when men are urged to live up to the standards of Jesus, in particular, to put in practice the Sermon on the Mount, "Oh, that is merely a beautiful ideal, beyond the ability of a human being—at least of an ordinary individual." Then the Bible comes to us with its many character-pictures of men who were only men, but who did this impossible.

Jesus glorified and sanctified that word friend, when he gave it to his intimates, those whom he had chosen to be with him in daily walk and work. Unswerving fidelity in friendship is a shining Christian grace; friendship-love to the limit; until and unto death. The friendship of these two men, Saul's son and Saul's enemy, has become an undying ideal of friendship, alongside the Damon and Pythias of classic antiquity.

The word "to love" in the Old Testament is the Hebrew verb *aheb.* The ideal of such love is the love of woman (2 Sam. 1: 26). The New Testament employs two different verbs for love, *phileo* (the noun is philadelphia) and *agapao* (noun, *agape*). The former is the affection that brings and keeps men together, "brotherly love" (Heb. 13: 1). *Agape* is more personal and intimate, "the love of delight." This latter word distinguishes the believer's feeling toward God and Christ. It is the word used in 1 Corinthians 13 and 1 John 4. The late Henry Clay Trumbull, in his *Friendship the Master Passion,* suggests the term "friendship-love" as an appropriate one for the love of David and Jonathan, and that Christians should have; especially when the bare word love seems inappropriate.

The Lesson Before Us

I. THE NARRATIVE

David is given high military rank. He gains signal victories over their perpetual enemy, the Philistines. But the celebration of those victories arouses Saul's jealousy. He attempts to murder David; and learns to fear him. His daughter, Michal, becomes David's wife. David keeps gaining in influence and importance. There are repeated attempts by the king to get rid of him (1 Sam. 18: 5-30).

The Scripture passages indicated and printed contain the chief episodes of the story of David and Jonathan:

Jonathan's Daring Exploit, 14: 1-15.
The Knitting of the Friendship, 18: 1-4.
Jonathan as a Mediator, 19: 1-7.
The Friendship Covenant, 20: 1-42.
A Friend Indeed, 23: 15-18.
A Wonderful Love Celebrated, 2 Sam. 1: 17-27.

II. "IS IT GOOD TOWARD DAVID?" 1 Sam. 20: 4-42

David was Saul's son-in-law and his son's bosom friend. Nevertheless David's position at court was doubtful and dangerous. Saul's insane jealousy had completely mastered him. There were spells when Jonathan was able to win over father for friend, but they were becoming fewer and fewer. Maybe it would be better for David to quit the country. They devise a scheme to test the king's favor, without endangering either of them.

At New Moon there would be big sacrificial feasts at the palace (Num. 10: 10; Ps. 81: 3), with all the family

and followers present. David's absence would be remarked (vs. 18). If this greatly displeased the king, angered him, it would be wise for David to keep away, for a time. Jonathan would let him know—if his father did not "cool off" after a couple of days. Secrecy would be necessary, hence the device of the arrow-shooting and the lad. Perhaps Saul had spies watching the two young men. Moreover, the king had become dangerous, even for his son (vs. 34).

III. The Hurdles of Friendship

The idea of the hurdle race is to see how well one can run over obstacles. The friendship of these two young men went splendidly over the hardest impediments. It is a suggestion to us that if our affection for our friends can't stand similar tests, it isn't true friendship.

The magnanimity of Jonathan is heightened by the fact that he was true to his friend without being untrue to his father. How hard it is to remain faithful to two friends who have quarreled! We should, also, have a great deal of sympathy with David. He realized that Saul was a misfit on the throne of Israel, and that he had been chosen by God to supplant him. Yet he seems to have admired Saul. He wanted to be fair. He was. Patiently he bided his time and endured the king's repeated attacks.

Friendship as defined in the story of David and Jonathan should be checked up and illuminated by Jesus' teaching and example. Above all, true friendship is unselfish; not only does not seek its own, but it puts self-interest far in the background; as Jonathan did, as Jesus did. Even loves enemies, as David did, as Jesus did. For Jesus loves a world and has given himself for a world that has used him a thousand times more despitefully than Saul ever treated David.

And ideal friendship lasts; like Paul's charity-love; "endureth all things." Nothing could separate these two friends who had vowed devotion one to the other; nothing mar or impair their beautiful friendship-love. It was at the end of his human life's days that Jesus said to his disciples, "I have called you friends." Or, "having loved his own . . . he loved them unto the end." When our love to Jesus, like his love to us, bears these two distinguishing marks, selflessness and thoroughness—"going through to the end"—we may believe, and only then, that we and he are friends; and so his true disciple.

IV. Friendship-Love Celebrated. A Friend Mourned

This romantic friendship should always be looked at in the light of the wonderful lamentation in which David celebrated it, when father and son lay dead on the battlefield of Gilboa (2 Sam. 1:17-27). It was entitled the "Song of the Bow," and was embodied in a song collection known as the "Book of Heroes." It is one of the finest funeral odes in all literature, ranking with Milton's "Lycidas," Tennyson's "In Memoriam," and Whitman's "My Captain."

> "O Jonathan, my brother!
> Your love for me was a wonder, far
> Beyond a woman's love!" (Moffatt.)

Practical Questions for Class Discussion

¶ What marks of true friendship can you suggest besides those pointed out?

¶ How would you distinguish between a young man's love for his father and mother, his love for his "buddy," and his love for his sweetheart? Is it a matter of quality, or quantity?

¶ How long does it take to tell if a person is really your friend? What does Jesus have to say about this? What John's Gospel? (13:1.)

¶ Did the obligations of friendship weigh more heavily upon Jonathan than upon David? Do they not always weigh heavier on one of the two parties?

¶ May we not say that their friendship covenant was sealed with danger? Is not this true of some of the most beautiful friendships? That between Christ and you? Trial and burden, anyhow?

¶ Is it ever right for a son or daughter to give the precedence to a friend's interests over those of father or mother?

¶ In what well-known verse of John's Gospel does Jesus tell us how we may prove our friendship for him? Is your love for Christ friendship-love?

Notes and Comments

Saul should not be judged too harshly. His jealousy of David was natural. To have the populace giving the young shepherd the greater credit fo their victories! Then there was th thought that his own son was to b denied the throne in favor of the Beth lehemite! We do not forget that re peatedly Saul repented and made peac with David. It is one of the regrettabl things about human life that nearl always success, brilliant accomplishmen and God's favor arouse jealousy.

Friendship covenants have alway been in vogue and have been a favorit motive of romantic poetry and fictior Jonathan gives David his apparel an armor—evidently there was an exchang —to ratify the covenant (Esther 6:8) In Homer's *Iliad* Glaucus and Diomed pledge their friendship in a similar man ner. Jonathan's sword and bow ar in particular mentioned. Of old a man sword or favorite weapon was expressiv of his personality; and Jonathan was distinguished bowman (2 Sam. 1:22).

> "**There are friends** who play at friendship;
> And there is a Friend who stick closer than a brother."—*Pro 18:24, Gordon.*

> "**Have we trials and temptations?**
> Is there trouble anywhere?"—

> "**What a Friend we have in Jesus,**
> All our sins and griefs to bear!"

"All these human friendships a shadows of the one great friendsh that binds us to Christ."—*Snowden.*

Happy are we if, in business rel tions, in family affections, and in th church we have a friend like Jonathan strengthen our hand in God! May Go help us to prize such friends, and our measure to be such friends to othe in their time of need!"—*Robert S. Ma Arthur.*

"He (Jonathan) stands alone for a time as the noblest example of huma friendship, and as not unworthy remind us, as from afar off and dim of the First-born of the true King, wh has loved us with a yet deeper, mo patient, more self-sacrificing love." *Alexander Maclaren.*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Jonathan: Courageous Friendship

"The name of the one was Bozez, and the name of the other Seneh" (1 Sam. 14:4). They were not people, but the names of rocky craigs, constituting a guard to the pass leading to the high ground where the army of the enemy was encamped. It was an evidence of the courage of Jonathan that he and his armor-bearer went out in broad daylight to pass between these rocky sentinels in the hope somehow or other discomfiting the Philistine guard. Th slipped from their own camp witho permission and without the knowled of anybody. Of course the Philist guard saw them, and they said rath tauntingly, "Come on up, and we w show you something" (vs. 12). It w a daring deed. The two crawled up their hands and knees, and someh or other they slew twenty Philistin The enemy camp was thrown into co fusion. An earthquake happened j after, and the Philistines began to treat, more or less in a panic.

Knowing that someone had gone from his camp, Saul ordered a roll-call (14:17). He decided to follow up the victory of Jonathan and his armor-bearer (for everybody else was marked "present or accounted for"). He sent the ark into battle. It was a great victory for the Israelites. A bunch of deserters returned to Israel's camps, and even the cowards that had hid in the dens came out and posed as soldiers. Cowards often do that!

All this is called to mind in order to emphasize the fact that Jonathan was a man of strength and courage. It follows that the tender qualities of friendship are not in opposition to the manly qualities of bravery. There are those who think that sentiment, refinement, graciousness, courtesy and appreciation of the finer things of life cannot go along with daring, fortitude, strength and a challenging courage. Quite the contrary, there is nothing "sappy" about friendship in the exalted sense of that great word.

Look at Jonathan and David. Anything soft and spineless about either one of them? In Jonathan's love for David, the former risked his father's enmity in order to keep faith with his sworn friend. We are familiar with the Scripture that brings out that fact. There is not space here to review it. As for David, the David and Goliath story is a volume in itself.

Though the Scripture of this lesson resounds with battle-cries and is full of arrows, swords and mountain passes, earthquakes and commands, to me it is intended to press the meaning of a fine and full friendship based on appreciation of common qualities in those who could easily be antagonistic to each other. With Rober Browning, we can count life "just a stuff to try the soul's strength on."

In 1912, at Cleveland, I heard Walter Rauschenbusch say:

"We meet some plain man, some homely little woman, rough and unpromising pebbles on the shores of life; we get to know them well, and we discover in them contritions and aspirations, heroisms and agonies. We hold a human hand, but we can feel God's life pulsing in it if we know where to feel for the pulse. If we have failed to find anything beautiful and divine in my life whatever it is probably because we do not yet know it well enough, or because our social inexperience or our prejudices keep us from seeing. That is what Jesus wanted to emphasize in that judgment scene, that every atom of humanity has a divine value and significance as such, not simply the choice specimens of mankind, but the little ones, so that anything done to the least is done to God. We are never in doubt of the mystic value of a human being when it happens to be our own child. God isn't either."

It is easy to grow sentimental over this topic of friendship. Whether or not we can extend it to the human relationships of which the beloved Rauschenbusch talked, it is incumbent upon us to remember that history and literature (and our lesson today) revel in stories of friendship even between those who have real reason to be socially opposed.

Any man is in poverty if he does not have a friend to whom he can go in confidence and talk about his soul's problems. Any man is obtuse if he cannot see great values in lives all about him, human beings with aspirations, discouragements and encouragements as in his own life. Christianity is intended to emphasize the common denominator in the lives of us all. So we cherish the words of the Master, "I have not called you servant but friend."

Before My Class of Women

Colena Michael Anderson,
Redlands, California

The story of Jonathan and David persists in literature as an example of beautiful friendship. In the record available to us we find some of the elements that make for a pleasant, worthy, significant relationship between one individual and another. First of all, as represented in our lesson today is *courage.* Surely it took courage for Jonathan to defend David against Saul, extra courage because of the father-son relationship between Saul and Jonathan. In measuring our friendships against the standard set here, how much do we rate on the scale of courage? Do we always defend our friends against the evil that lies in wait for them, especially when such defense, if discovered, might mean danger to our lives or reputations? Jonathan helped hide David from the dart of his father's anger. Are we always as ready to help our friends hide from the darts of criticism that carry on their tips a poison quite as deadly as that of ancient javelin? Do we work hard at the task of mediator? Are we willing to face the displeasure of a father or mother or sister or brother or another friend in our plea for the friend of our heart as Jonathan did? (1 Sam. 19:1-6). It takes courage to speak like this, to remind the one who hates of the good qualities of him who is hated. We might so easily become hated ourselves. Circumstances alter, you know!

There is, too, another phase of Jonathan's courage, and perhaps here we are even more guilty of failure than in the phase indicated above. We'll defend a friend from others, if in that defense we are able to draw him closer to ourselves. But how often, when partings must come, do we, after weeping one with another, still have enough courage left to dry our tears and say, "Go in peace"? I've watched parents saying good-bye to children, and students saying good-bye to mothers and fathers, and friends bidding friends farewell, and sometimes the agony of parting has been too great to witness. I remember the difficult farewells of my own life, partings that clouded not only the hour of separation but many of the days before and many of the days after. It takes courage, real courage, to say good-bye with a smile. It calls for real bravery to adjust oneself to separation. (At the time of this writing I am again conscious of the need of such bravery, for we are now facing separation from a locality and from friends who (during the past six years) we have grown to love. By the time this is in print our farewells will have been said and we shall be in the process of making our adjustments to a new community.) In our own strength we are never quite able to call forth this bravery. Only when we have in our farewells what Jonathan had in his can we, upon leaving a friend or speeding a friend on his way, be truly brave. Only when we can say, "Forasmuch as we have sworn both of us in the name of the Lord, saying, 'The Lord be between me and thee' " do we have that special quality of courage which enables us to say good-bye with dignity and with forward-looking faith.

Another cost of friendship is *unselfishness,* a whole-hearted consideration of the other person that makes us gladly willing to share all that we have, even to giving up that which is precious. Note this in Jonathan's friendship for David. "And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle" (1 Sam. 18:4). This is a straightforward fact of the giving over of material things, but I wonder if in the giving there was not a symbolic meaning. The sword and the bow and the girdle were signs of Jonathan's rank, close to the king, his father. Was it not natural for Jonathan to dream that some day he might take his father's place? Would it not then also be natural for him to be jealous of anyone who might be his rival? Even if word of Samuel's anointment of David (1 Sam. 16:13) had not reached Jonathan, it is not unlikely that he should have sensed David's fitness for kingship. And yet, in the face of all of these "natural feelings" he stripped himself of sword and bow and girdle to give them to this stranger lad to whose soul his own was now knit! How many of our friendships call for a price like this? If any do, have we paid it? Worth-while things cost, you know!

Another cost of being a friend is the *exercise of a fine sensitiveness to the needs of a friend,* the price of running before him in imagination to anticipate what he may most need. A beautiful example of the payment of this particular coin of friendship was printed

last May in the McMinnville *Telephone Register:*

"Ross Linson believed today he knew what was meant by the old adage 'a friend in need is a friend indeed.'

"Two weeks ago, he broke an arm while cranking his tractor. He was unable to prepare his farm for spring crops.

"Last Thursday, the Linson farm was the center of immigration."

Neighbors came with tractors and teams, and "the farming army deployed over the Linson place and settled into action, while eleven neighbor women descended on Mrs. Linson with dishes and all the rest for lunch on the lawn at noon.

"By the end of the day all but ten acres of the Linson farm was in crops.

"'We have neighbors,' said Mr. and Mrs. Linson gratefully, 'who are more than neighbors. They are real friends.'"

Courage, unselfishness, imagination, willing hands, and sensitive hearts—these are some of the coins we must pay for the purchase of friendship.

The Lesson Illustrated

And Jonathan spoke good of David unto Saul his father (1 Sam. 19:4).

I do not think there is much value in merely getting up in a meeting where the friends of Jesus throng the place, and speaking good of him. Where you have to speak good of Jesus, if you love him, is down at the court of Saul, where the name of Jesus is hated and blasphemed. It is where the clear light of the presence of Jesus that comes with your testimony falls upon iniquity and impurity; where the enemies of Christ are strong; it is there that you have to "speak good of his name," by the silent operations of a holy life lived in his power, and in the unfaltering, unwavering words of witness, which proceed from surrendered lips.—*J. S. Holden.*

Thy love to me was wonderful (2 Sam. 1:26).

One of the most notable friendships is that of Damon and Pythias, famous for more than two thousand years. Pythias was condemned to death by Dionysius. He asked to be allowed to return home and arrange his affairs, promising to return at the specified time and suffer death. Damon came forward and offered to become surety for his friend, promising if Pythias did not return, to suffer death in his place. Time went on and Pythias did not return. Damon even to the last continued serene and content. He trusted his friend. He declared that if Pythias did not return it would be because some accident had detained him. The hour had come and a few minutes would have ended Damon's life. Then Pythias arrived, thanked his friend, and stood ready to suffer his sentence. In appreciation of such friendship, Dionysius pardoned them both and begged them to make him a third in their friendship. Thus the two names have become synonymous for ideal friendships. Charles Kingsley wrote, "It is only the great-hearted who can be true friends; the mean and cowardly never know what true friendship means."

LESSON 13. SEPTEMBER 25

DAVID: A STEADFAST AND TRIUMPHANT FAITH

Psalms 23 and 27: 1-6

[This lesson written by W. Quay Rosselle, D.D., Malden, Mass.]

Devotional Reading for the Opening Service: Psalm 101: 1-6

KEY VERSE: The Lord is my shepherd, I shall not want.—Psalm 23: 1

23: 1 The LORD is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

27: 1 The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?

2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though an host should encamp against me, my heart shall not fear: though war should raise against me, in this will I be confident.

4 One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

A Bible Message for Every Day

Monday. God the Provider. Ps. 23: 1-6. Every good and perfect gift comes ultimately from God regardless of the person or agency through which it comes. He is the fountain; natural laws, agencies and persons are the aqueducts which bring the waters of life to us. Faith is seeing the hand of God in the experiences of our lives.

Tuesday. God the Defender. Ps. 27: 1-6. Not always are the righteous shielded from physical perils. But in the midst of all enemies that *soul* that is committed to God is safe. The adversary could take away Job's property, his family, and even his bodily health, but he was not permitted to lay a destructive hand upon Job's soul (Job 1: 12).

Wednesday. David Anointed. 1 Sam. 16: 10-13. David took his consecration seriously. Time and again the murderous King Saul was in David's power but he would not lift his hand against "God's anointed." Our baptism is our consecration to God. Are we as faithful to it as David was to his?

Thursday. David Awaiting God's Time. 1 Sam. 26: 7-11. Too often we are disposed to take God's plans into our own hands. The inflamed mob cannot wait for the penalties of the law. But Christians must give place unto wrath knowing that vengeance is God's. He will repay (Rom. 12: 19).

Friday. David Enthroned. 2 Sam. 5: 1-5. Whom the Lord anoints he later enthrones. The throne was ready for David when he was ready for the throne. John and James craved the two chief offices in the political kingdom they thought Christ was about to set up. Hear his answer: "To sit on my right hand and on my left, is not mine to give but it shall be given to them for whom it is prepared of my Father" (Matt. 20: 20-23).

Saturday. David's Benediction. 2 Sam. 23: 1-5. These are gracious words of triumphant faith at the end of David's life. With all his stumblings and sins David was ever deeply religious. At the end of life he could say that in ruling over men he did so "in the fear of God." What would have been David's life, and what the fortunes of Israel, if he had been an atheist?

Sunday. Joy in the Lord. Ps. 101: 1-6. "I will walk within my house with a perfect heart." Joy is more than pleasure; it is even more than happiness. These felicities depend more or less upon environing circumstances. Joy rises out of right inner conditions—out of a perfect heart. Blessed are the pure in heart (Matt. 5:8).

At the Threshold of the Lesson

The teacher of this lesson will do well to refresh his memory concerning the entire history of David's life (1 Sam. 16 to 1 Kings 2). In the Bible the name David is given to no other person, and probably signifies "beloved of Jehovah." In any biographical study the teacher should seek out the vital lessons which the life illustrates, and then apply them to the lives of the members of his class, in our time and their circumstances.

George Arthur Clarke, of Malden, Mass., furnishes his people with a list of six questions to guide them in the Bible study he conducts in his midweek service. Every teacher would do well to note them:

1. What is there in this portion of Scripture concerning people, places and incidents?
2. What is the meaning of the passage?
3. What problem is presented?
4. What was the solution?
5. Have we a similar problem?
6. What is the present-day solution?

No other life sketched for us in the Old Testament more abounds in these life-lessons than that of the Shepherd King. There is so much that is noble in his life for us to emulate, and there are dark episodes of dreadful wrong which may warn us of latent iniquities within ourselves. David was deeply religious from the beginning of his life to the end. According to his spiritual understanding, and the moral standards of his time, his was a triumphant life—a life of faith. He did not excuse his sins, but boldly and openly confessed them; and sought release from them in heart-shattering repentance.

The Lesson Before Us

I. David's Poetic Soul. Psalm 23

The deepest insights of the soul cannot be expressed in prose language. Our prosy words express our *thoughts.* But we are told that God's thoughts are not our thoughts, but are higher than ours, as the heavens are higher than the earth (Isa. 55:7-9). The heart has a language of its own which the head cannot wholly understand. Paul, master of language that he was, knew things he could not tell. He speaks of the "unspeakable"—"Behold, I show you a mystery" (1 Cor. 15:51). When we seek to transfer to our thoughts these hidden mysteries we have to resort to art—painting, sculpture, music, and the like.

These art forms may bring us messages which no human speech can convey. The first art form is poetry. Here human words are employed, not so much to state truth, as to suggest truth that cannot be directly stated. The seeing spirit goes beyond the words to the deeper insights, which are too rarefied for mere prose statement in any language. In reading the Psalms, or any other poetry, we must find the meaning, not in what the words contain, but in what they point to.

David was a musician. When he tended the sheep at night, his soul was flooded with the glory of God's creation. Hear his response to the appeal of the stars, in the words of a sublime poem: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard" (Ps. 19:1-3). Compare that with the scientific prose of the astronomers. Doubtless even poetic words reached their limit; then the shepherd-boy would take up his harp and speak out the still deeper thoughts of his soul in music.

We must, in some degree, become poets in order to read the Bible. The Bible is addressed to something deeper in us than our rational powers, just as it came out of something deeper in the men through whom it was given. Rational concepts are not ends in themselves, but steps by which we may climb to something higher. "Deep answereth into deep."

We can worship only as we do it poetically. This is why we associate our church services with poetry in hymns and the music to which they are set. Great anthems are passages of holy Scripture whose fuller meaning is released to us by noble music. In properly equipped churches worshipers are surrounded by many religious symbols, which are a great aid in evoking the spirit of worship. Yes, we can worship God in church as in no other place.

We can preach and teach religion only as we become poets. There are overtones in any real sermon. When the preacher's soul is aflame with visions he cannot describe, the words he speaks come clothed in an aura of suggestion, in which the word of God flashes upon the comprehension of the worshipers. For this reason a great sermon cannot be printed in cold type. As with the preacher so is it with all who would teach the Word of God in spirit and in truth.

II. David's Confession of Faith
Psalms 23 and 27

Any individual's confession of faith is disclosed in his attitudes, in the expressons of his whole life, rather than in any formulated system of belief to which he has given assent. Our problem is really to *believe* our beliefs. With most of us there are likely to be frequent lapses in speech and deed from what we profess to believe. In such cases the sincerity of our faith will be shown by free acknowledgment of our failure and in genuine repentance. Too often we try to excuse our lapses and by an unworthy casuistry seek to reconcile them with our profession. That there were tragic moral failures in the life of David is clear enough, but he did not excuse them; he openly confessed them; and sought reconciliation with God in deep repentance. Of him we may think:

> "The sin that practice burns into the blood,
> And not the one dark hour that brings remorse,
> Shall brand us in the after of what fold we be."

In the Psalms of David we have his deep religious nature and his high moral idealism set forth together with marvelous insights into the ways of God with the spirit of man. In his better moments, God was very real and very present to him; in times of depression his distress over the loss of the sense of God was terrific. "How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me? How long shall I take counsel of my soul, having sorrow in my heart daily? . . Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death" (Ps. 13:1-3).

Even in his periods of depression, when he had lost the sense of God's presence, he had faith to believe that he would again find God. "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise him for the help of his countenance" (Ps. 42:5). The reality and degree of our faith may be measured by the intensity of our distress when we have lost the sense of God's presence with us.

There are great life-lessons for us of today in the insights of David's faith as we have them in this psalm. President E. Y. Mullins, in the last sermon he preached, gave a fine analysis of the psalm.

1. Friendship and Divine Care.
2. Tranquillity and Rest.
3. Character and Moral Achievement.
4. Fearlessness in presence of Mystery, Danger and Death.
5. Victory over Foes.
6. Honor and Preferment.
7. Joy in Abundance.
8. Eternal Life and Fellowship with God.

What a fitting message for this great preacher to bring us in his final address upon earth! If we can have the faith that will make God as real to us as David's faith made God real to him, what will not our religion mean to us!

There is profound meaning in the parable of the shepherd and the sheep. Our Lord turned to the same figure in

one of his most precious teachings, as recorded in John 10. Sheep are peculiarly helpless animals. They have no natural defense against wolves or thieves. In a region where they must be taken from place to place as water and pasturage become exhausted, they never of themselves could find the new places to feed and drink. But they had all the advantages of the shepherd's larger intelligence. It was *his* knowledge and not theirs that led them to green pastures and the still waters.

As the shepherd to the sheep so is God to us. Not one of us has intelligence enough to provide for all his needs. In numberless ways we are continually in need of wisdom above our own. There are enemies of the soul with which we cannot cope. The inner armor which protects us is not of our making; it is from God. We have come to a high degree of wisdom when we realize how helpless we are in and of ourselves. "If any man lack wisdom!" Indeed, we all do. Where then shall we get it? "Let him ask of God, who giveth to all men liberally, and upbraideth not" (James 1:5).

Practical Questions for Class Discussion

¶ Is faith merely believing what we accept as truth, or is it also spiritual insight by which we discern truth?

¶ Our energies are largely absorbed in our industrial civilization, and our thought is much preoccupied with materialistic science. Does this tend to smother out the soul's insights by which God becomes real to us?

¶ David spoke of "inquiring in the Temple." Is this not what we do when we intelligently and sincerely engage in the worship service of the church?

¶ David as king longed to have the nation as a whole know, serve and honor God. How far is this a controlling objective of the statesmanship of modern nations, including our own?

¶ Is your life—what you are, say, and do—such that you are willing to have others accept it as an expression of Christian faith?

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

DAVID: TRIUMPHANT FAITH

It is not a bit paradoxical to say that comment upon this lesson is both very hard and very easy. It is easy, because the beauty of these two psalms (23 and 27) is grasped by one reading, so that the lesson comment could well be summed up by saying: Psalm 23 is the Shepherd Psalm, that has comforted countless thousands in the dark hours of sorrow, and Psalm 27 is the Psalm of Fearless Trust in God, that has put courage in the hearts of God's people through all the years.

It is hard to comment upon these two psalms because he who dares do it should have the soul of the poet, the skill of the artist and the tongue of the lyricist. Frankly, I do not want to say any more. I do not have the qualifications of a commentator in the presence of these overpowering words of the Psalmist's.

They are a shelter for those who are afraid. Lizette Woodworth Reese, in *Little Henrietta,* has some beautiful lines under the title, "Shelter":

> To be a lamb and have a fold
> Is better than a hoard of gold;
>
> Or dreams, or acres or the sun;
> Or a hard fight forever won.
>
> Better than all that can be told
> Are a shepherd and a fold.

It has helped me greatly, and I fondly hope it will help you, to read the presentation of these psalms by John Edgar McFadyen in *Messages of the Bible:*

"Like a good shepherd, my God is always caring for me, so that I lack for nothing. He guides me to sources of renewal and rest, making me lie down in pastures green, and leading me to the waters of quietness. My weary spirit he refreshes: he guides me in paths that are straight, for the glory of his name. Yea, and he can guide me in the darkness as in the light. For, even when I walk in the valley of the deep shadow, I fear no ill; for thou art with me to guide and defend me. Thy rod (the club with which the wild beasts were driven off) and thy staff are my comfort.

"Thou art, too, my host as well as my shepherd, and at thy hospitable table, I feast without fear, though mine enemies glare in upon me. Thou anointest my head for the banquet, and the gifts of thy table are abundant. Surely goodness and mercy, angels twain, shall follow close after me all my days, and I shall dwell forever in the house of my God.

"Jehovah is the light and stronghold of my life, and he it is who helps me. Whom have I then to fear? For when bands of wicked foemen assailed me with deadly cruelty, thou didst defend me and it was they who stumbled and fell. So, though war should come, and a host encamp against me, I shall be fearless and confident.

"But the deepest prayer of my hea is that the privilege may be mine dwelling evermore in thy house, takin part in its stately worship, and tastin the sweetness of thy presence. For the evil days he hides me in the shelte of his tent, and sets me on a rock and now that he has given me the vi tory over all mine enemies, I will joi the festal procession and offer sacr fices of thanksgiving amid loude strains of music, singing and playing his honor.

"Hear my loud cry, O my God, an graciously answer me. My heart sait to thee, 'I see thy face.' O hide it n from me. Put me not away in thin anger; for I am thy servant, and tho hast been my helper. O leave me no O God, my Saviour. For thy love more than the love of father or mothe though they forsake me, thou wilt tak me up. Show me thy way, and lea me along a path that is smooth, th mine enemies may not triumph ov me with their lies and cruelty. O mak me not their prey. Surely I had pe ished, had I not been sustained by t sure hope of seeing the goodness Jehovah in the land of the living.

"Wait upon Jehovah. Let your hea be brave and strong; and once aga I say, wait upon Jehovah."

Before My Class of Women

Colena Michael Anderson, Redlands, California

Twenty years ago I had my fi experience on the operating-table. the few hours between knowing I w to have the operation and arriving the hospital, my chief concern was n whether it would hurt, nor how soon should again be up and about, but ho I could insure myself against sayi and doing foolish things when comi out from under the anæsthetic.

On the way to the operating-room asked the nurse, "How can I make su not to struggle my way back to co sciousness?"

Patting my hand, she said, "Go unc unafraid, and you'll come out unafrai go under without struggling and yo come out without struggling."

But, strapped down on the table w all the Mars-looking doctors and nur standing around, and conscious of t show-cases bristling with sharp, shi instruments, I found that this adv was not so easy to take as sugar-coa pills are. In spite of myself, my he began to pound.

"Hold my hand," I said to my h band; "hold it tight."

But still my heart pounded.

"Count," the nurse said; "co slowly, evenly."

And I began to count. But w power has "One, two, three" over mountain of fear? For now the m was descending, and with it truth, a I knew that I was on that thin s

iat separates the living from the dead. o keep my balance there I needed ›mething stronger than the sound of ımerals, stronger even than the pres- ıre of my husband's hand.

From far away and long ago it came. ı the words of the first verse of one f the psalms of our lesson for today ıe strength came. The words had been ɛt to music, and during the preceding eek I had heard my husband and my rother-in-law singing them. Now in ıy hour of need these words took hold f my consciousness. Against the bosom f their truth I rested. In long, deep reaths I drank in the ether. With ıe first breath I said to myself, "The ord is my light and my salvation; hom shall I fear?" With the second reath I said, still to myself, "The Lord the strength of my life; of whom ıall I be afraid?" With the third I ɛpeated, "The Lord is my light and my ılvation." With the fourth, "The ord . . ." And I was floating out pon a great ocean of light. Up and ı . . .

The next thing I knew I was coming ack from the out and the beyond, and was feeling something hard like enamel ɛing pressed under my chin. I flung away. From the far place where I ad been, I heard a voice very much ke my own voice booming out, "The ord is my light and my salvation." ver and over again the words were ›oken. Closer and closer they came, ntil, suddenly, the voice slipped into y throat and I was fully conscious of ıe fact that it was I who was now ying in a very loud—a too loud— ›ice that which I had—was it a minute a year ago?—spoken to myself in lence. I had strength to speak, but › will to stop. Over and over again repeated that first verse of the wenty-seventh Psalm.

Now it happened that that day the ›spital was full to overflowing, and ›r thirty-six hours I had to share ward with three other women until could be moved to a vacated private om. Before I was moved these omen had their visitors, and from hind my screen (where I no longer ıng away the little crescent basin), I ɛard one of the women say to one her visitors, "My, oh my! You ould have heard that new case over ere, the one back of that screen, when e came out from under ether. She pt saying Bible verse after Bible rse. Why, she knows the whole Bible heart!"

I'd said one verse of one of psalms, d yet I'd gained a reputation for ıowing the Bible by heart, from cover cover.

I started to laugh, but laughing one- lf into stitches and laughing after one s been stitched are two quite different periences, and so I contented myself th quiet amusement, from which I on fell into serious contemplation, and out of that contemplation a residue thought has, through these twenty intervening years, remained unchanged: The verse which so adequately carried me through the valley of the shadow does have in it the heart of the message of the Bible, and if one knows it and lives it, one does in a very real sense know the Bible by heart. To me, though, of course, the Lord of David's psalm is not so much his Jehovah as my Jesus, who said of himself, "I am the light of the world" and again "I am the Way, the Truth and the Life," and whom I know as my salvation.

I am writing this on the train, en route to the Northern Baptist Convention at Milwaukee. Three seats ahead of me is a woman who is blind. Her face is radiant with an inner light. There is no trace of self-pity in any of her words or actions. She accepts favors graciously and by her keen interest in matters far removed from herself makes visiting with her a pleasant privilege. Today, when I went to speak to her, she said, "I've just been saying over the Ninety-first and the Twenty-third Psalms. Aren't they beautiful?"

I know now why her face has that radiant look. Hers is a faith stedfast and triumphant! What a pity that so many with full physical sight lack this clear sustaining spiritual insight!

The Lesson Illustrated

I will dwell in the house of the Lord forever (Ps. 23:6).

In our day the science of photographing moving objects has become very wonderful. By a kind of microscopic cinematography even blood corpuscles are being pictured. Twelve distinct photographs have been taken of a bullet as it passed through a bubble. And they succeeded in taking two thousand photographs in a second. If, then, through the crude inventions of men, these swift and subtle movements of matter are discovered and fixed, there is certainly little difficulty in believing that God has subtle processes of his own by which all the movements of our intellectual and moral life are infallibly recorded.—*Dr. W. L. Watkinson.*

In the time of trouble he shall hide me in his pavilion (Ps. 27:5).

When James Chalmers, a boy in Scotland, was fifteen years old, he made the decision of his life. One day in Sunday school the minister read a letter from a missionary in Fiji. At the close of the reading he said, "I wonder if there is a boy here this afternoon who will yet become a missionary and by and by bring the gospel to the cannibals?" The response of his heart was, "Yes, God helping me, I will." Later he completely surrendered his will to Christ and remembered his promise in Sunday school. He went out to an island in the South Seas and there spent his life in service for the savage people. While he and another missionary were in a village called Dopima, they were killed and eaten. That was twenty-five years ago. But his work did not die. That has gone on, and the cannibals are now civilized human beings.

For I acknowledge my transgression (Ps. 51:3).

There are enough bad things in the life of David to surprise and shock us. But I, at any rate, do not know of a merely human example of trouble more patiently and bravely endured. Most of us bear it badly; we are keenly sensitive to the slightest touch of injustice or ingratitude. To be blamed unjustly, suspected, ill-requited, disregarded by those on whom we have some sort of claim, is enough to set us chafing, complaining, retaliating; we brood over slights and wrongs until we grow bitter and hateful. We may learn our lesson of David. It is good for us to read over this story, realizing that a trial may be a part of our necessary training, fitting us for worthier service, that it will end, if it be bravely borne, in an enrichment of character.—*Charles Brown.*

In the day of trouble he will keep me secretly in his pavilion (Ps. 27:5).

That is an allusion, not only to the temple, but also to the Oriental habit of giving a man who took refuge in the tent of the sheik, guest-rights of protection and provision and friendship. The habit exists to this day, and travelers among the Bedouins tell us lovely stories of how even an enemy with the blood of the closest relative of the owner of the tent on his hands, if he can once get in there and partake of the salt of the host, is safe, and the first obligation of the owner of the tent is to watch over the life of the fugitive as over his own. So the Psalmist says, "I desire to have guest-rights in thy tent; to lift up its fold, and shelter there from the heat of the desert. And although I be dark and stained with many evils and transgressions against thee, yet I come to claim the hospitality and provision and protection and friendship which the laws of the house do bestow upon a guest."—*Alexander Maclaren.*

snatch Saul the mistake,
Saul the failure, the ruin he seems now,
—and bid him awake
From the dream, the probation, the
prelude, to find himself set
Clear and safe in new light and new life,
—a new harmony yet
To be run and continued, and ended—
who knows?—or endure!
The man taught enough by life's dream,
of the rest to make sure;
By the pain-throb triumphantly winning intensified bliss,
And the next world's reward and repose
by the struggles in this.

—*David, in Browning's "Saul."*

An Order of Worship Service

(MERELY SUGGESTIVE)

OPENING MUSIC. Piano, organ, or orchestra. The pieces should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "Worship the Lord in the Beauty of Holiness"; "For the Beauty of the Earth"; "Fling Out the Banner!"; "O Come, All Ye Faithful!"

RESPONSIVE READING. Ephesians 6:10-18.

Superintendent. Be strong in the Lord, and in the power of his might.

School. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

Superintendent. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

School. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Superintendent. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

School. And your feet shod with the preparation of the gospel of peace.

Superintendent. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

School. And take the helmet of salvation and the sword of the Spirit, which is the word of God.

Superintendent. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

HYMN. Suggested: "Standing On the Promises of Christ My King"; "Be Not Dismayed, Whate'er Betide"; "Jesus Is All the World to Me."

SCRIPTURE READING. Suggested: Ephesians 4:1-16; or Philippians 3:1-16; or Galatians 5:1-14.

SPECIAL EXERCISES, such as birthday offerings, missionary, evangelistic, or temperance talk.

HYMN. Suggested: "Sing Them Over Again to Me"; "Hark! the Voice of Jesus Calling"; "Joy to the World! The Lord Is Come."

PRAYER (by one of the teachers, the pastor, or a visitor).

CLASS PERIOD.

CLOSING WORSHIP.

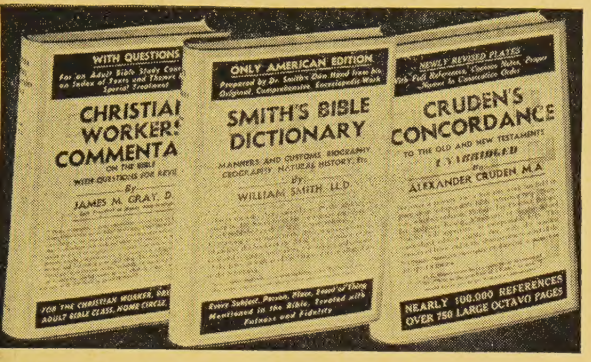
MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

SECRETARY'S REPORT.

HYMN. Suggested: "O Master, Let Me Walk with Thee"; "I Am Coming to the Cross"; "Crown Him with Many Crowns."

BENEDICTION. Mizpah, or Numbers 6:24-26, or Hebrews 13:20, 21.



THREE VOLUMES, STRONGLY BOUND
PUBLISHED TO SELL FOR $7.00
NOW OFFERED AT $5.95 A SET (59)

Bible Students' Working Library

1. **Gray's Commentary on the Bible.** *James M. Gray, D.D.* Over 350,000 words, 443 double column pages, over 25,000 questions, Index. "At last! A truly competent commentary on the whole Bible in one volume, by an American commentator. These are desiderata long agreed upon, but never, in a really popular sense, met before."—*S. S. Times.*

2. **Smith's Bible Dictionary.** Every subject, person, place, or event in the Bible treated with fulness and fidelity. Contains every name in the Bible, it gives an account of each of the books of the Bible; an explanation of the civil and religious institutions, the manners and customs of the Jews, as well as of the various nations alluded to in the Scriptures.

3. **Cruden's Complete Concordance.** Proper names in consecutive order. Nearly 100,000 references, notes. For over a century and a half this work has held its place as an indispensable Bible reference help. This unabridged edition enables one, with the smallest amount of labor and in the shortest time, to select all the Scripture passages necessary to illustrate a subject or interpret a theme.

The Scripture Text Calendar for 1939

Promotes the Cause of Christ in Every Home

For over a quarter of a century essenger's Scripture Text Calendars re been spreading Christian light and nfort throughout the nation. They are own everywhere for their beauty, comteness and religious inspiration. No ne is quite complete without the Chris- influence of these beautiful pictures l carefully selected Scripture verses.

The front cover of the calendar for 9 is one of the most beautiful and ealing which has ever been issued. church-window design background in y striking patterns encircles Maser's beautiful picture "Adoration of Shepherds."

nside are twelve religious pictures— at the top of each monthly page ach adopted only after careful study that all may be in keeping with the nity, beauty and standards of the **ripture Text Calendar.** Among the er greatly appreciative features of s calendar are the **Topically Arged Year With Bible**—the **Threenths-on-a-Page** calendar-pad—the ternational Sunday School Lesson ignment and **Golden Text**—the carely selected **Prayer Meeting Text** each Wednesday—also the **Flowers l Birthstones** of the month are given he **Moon Phases** are illustrated—also re is the **Story of Each Picture.**

Size of Calendar, 9⅝ x 16 inches

The Scripture Text Calendar is ideal to use for Christmas remembrances. It is useful and appreciated. Every Christian home in America is a good prospect for one or more.

Calendars Are Not Returnable

Foreign-language editions, printed in German, Swedish, Norwegian, Italian and Spanish, contain all the special features of the English edition.

Sell Scripture Text Calendars

Special Offer to Churches, Societies, and Agents

Every year hundreds of thousands of eager hands reach for these practical and useful masterpieces of religious art. They make ideal gifts and remembrances, and those who sell them leave behind a deep feeling of appreciation.

Here is an unequaled opportunity for individual agents, classes, societies and organizations to carry this Christian influence into thousands of homes and at the same time make a substantial profit.

Complete Selling Instructions Furnished

Complete sales plans accompany each order for one hundred or more calendars.

Special Prices for Large Quantities

Quantity	*Cost*	*Sell For*	*Profit*
100	$17.00	$30.00	$13.00
200	32.00	60.00	28.00
250	40.00	75.00	35.00
300	45.00	90.00	45.00

Prices slightly higher in Canada

Small Quantities

may be purchased for gift purposes at the following prices:

Single copies		$0.30
4	"	1.00
12	"	3.00
25	"	5.75
50	"	9.00

Prices slightly higher in Canada

USE COUPON BELOW. ORDER NOW

THE AMERICAN BAPTIST PUBLICATION SOCIETY

1701-1703 Chestnut Street, Philadelphia
1107 McGee Street, Kansas City

E. Randolph Street, Chicago
W. Third Street, Los Angeles
505 Washington Mutual Bldg., Seattle
498 Eglinton Avenue, West, Toronto

Order from Our Nearest House
Tax Must Be Added in States where Sales Tax is in Force

Kindly ship at once.....Scripture Text Calendars. Enclosed please find remittance in sum of $.....

ne .....*Address* .....

y .....*State* .....

ARE YOU..

On Your Mark?

All Set?

Ready to Go?

H. ARMSTRONG ROBERTS

A New Church School Year Is Before You

Are you ready to go? Have you equipped your teachers and pupils with the best materials for Baptist schools—The Keystone Graded Lessons? Courses are available for all ages, Nursery through Senior (3 to 17 years) with Electives for older groups.

The Keystone Courses

1. THEY MAGNIFY JESUS CHRIST
2. THEY ARE EDUCATIONALLY SOUND
3. THEY ARE ENDORSED BY WIDE USE
4. THEY ARE KEPT UP-TO-DATE
5. THEY MEET THE NEEDS OF LIFE

For free descriptive literature, write to

THE AMERICAN BAPTIST PUBLICATION SOCIETY

The Judson Press

1701-1703 Chestnut Street, Philadelphia

72 E. Randolph Street, Chicago · 1107 McGee Street, Kansas City · 505 Washington Mutual Bldg., Seattle
313 W. Third Street, Los Angeles · *Order from Our Nearest House* · 498 Eglinton Avenue, West, Toronto

Tax Must be Added in States where Sales Tax is in Force